

Volume LXXX



Number 5

THE CONGREGATIONALIST

Boston Thursday 31 January 1895



CENTRAL CHURCH, BOSTON—A VIEW TAKEN FROM THE GALLERY

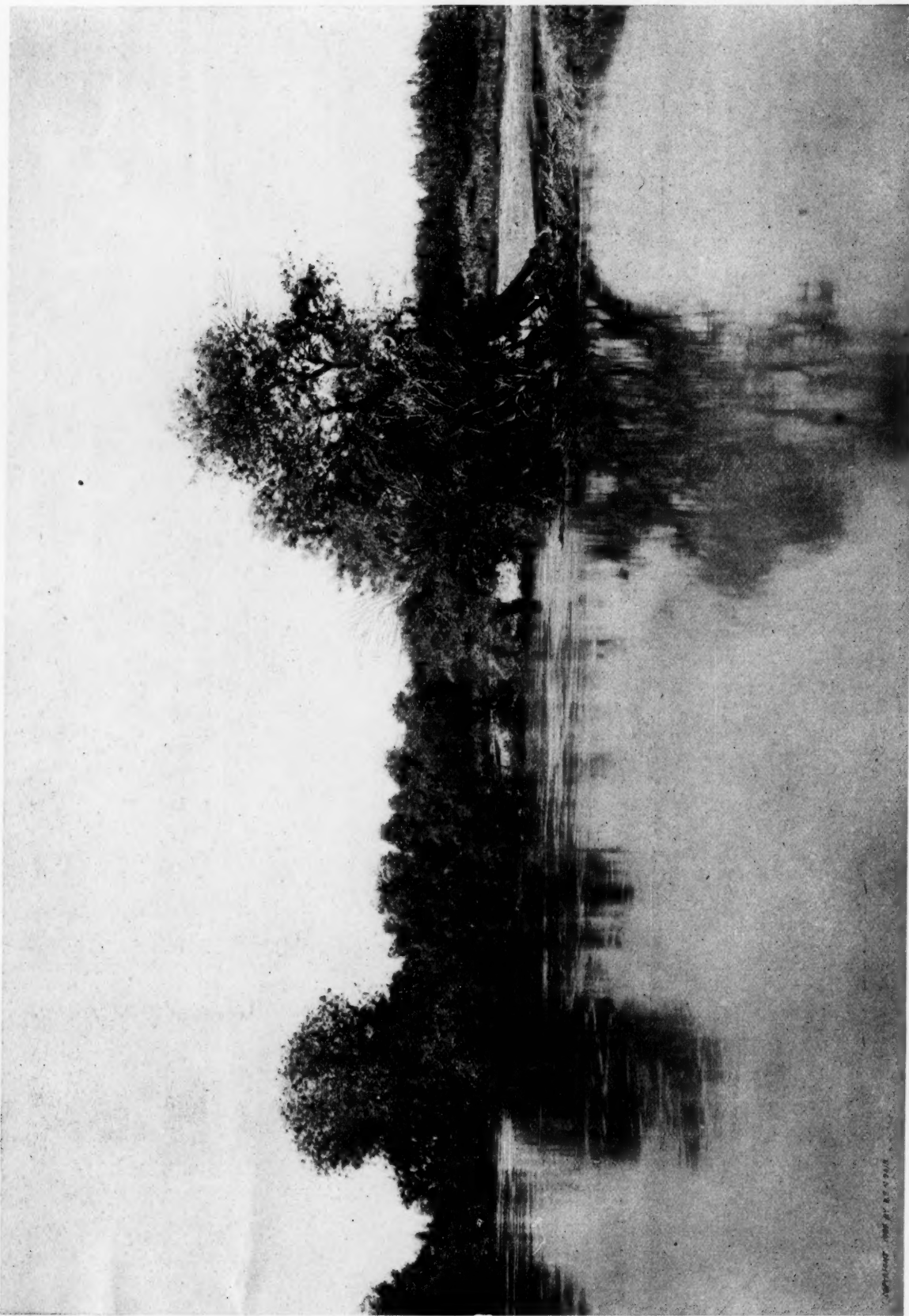
*In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.*

Longfellow. The Builders.

*When we mean to build,
We first survey the plot, then draw the model;
And when we see the figure of the house,
Then must we rate the cost of the erection.*


King Henry IV.

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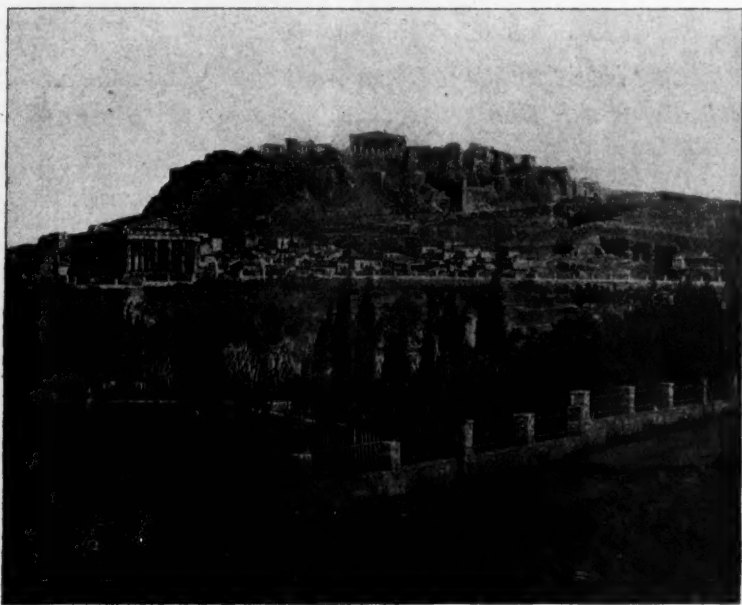
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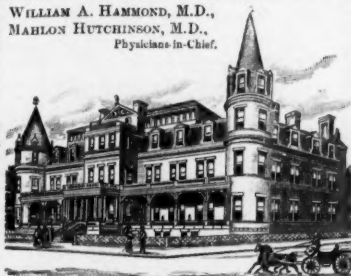
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The Recorder founded 1816: The Congregationalist, 1849.

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THE CONGREGATIONALIST

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CAUTION.—In one or two instances men claiming to represent *The Congregationalist* have secured subscriptions and appropriated the amount to their own use. Pastors and others are cautioned not to deal with any one who is not known to them personally or who does not present proper credentials from us.

✱ PALESTINE IN PICTURES. ✱

We have recommended these Pictures very highly and believe them worthy of all that we have said. We are glad, however, to have our judgment confirmed by such authorities as Dr. A. F. Schaffler of New York, the Sunday school expert whom we quoted last week, and by the distinguished Orientalist, George Adam Smith of Glasgow, whose language we give in our "In Briefs" this week.

✱ THE CONGREGATIONALIST SERVICES. ✱

1 cent each; 100 copies of one number, 60 cents. No. 7, for Christian Endeavor Day, Days of Thy Youth. No. 21 of 2d Series, "I Am." No. 22, "I Am the Bread of Life." No. 23, "I Am the Light of the World." No. 24, "I Am the Good Shepherd." Eleven other eventide services ready. Subscription, series 1894-95, 25 cents.

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Eighth Annual Issue for 1895. Daily Readings, Prayer Topics. No. 2, Forward Movements; No. 3, Organized Work for Men and Boys; No. 4, Stalker's Art of Hearing; No. 6 (published 1 April), Work for Women and Girls.

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THIS is for the churches the harvest season above all others in our Northern States. From this time till May each year, the greatest number of conversions occur. It is the time to make and to encourage special efforts. Hearts united in prayer find others ready to join them. The word of appeal from the pulpit and in the prayer meeting is now effective which at other times meets with no response. The Sunday school teacher finds his pupils most receptive. At this time every earnest Christian will be watchful to aid spiritual impressions and to promote united efforts to win souls. Whether or not there is a manifest revival the prosperity of the church for this year is likely to depend on the work of these first four months. What special efforts should be used can be decided only by those who understand the conditions of the church. But one counsel in seeking to promote religious revivals, which we find in the *British Weekly*, is applicable to every church:

The great ideas of the New Testament will still awaken the strongest and deepest emo-

tions possible—emotions that will flow forth in active obedience to the voice of God. To try to awaken religious feeling by artificial excitement, by the abuse of evangelism, by music, by art, by sensationalism, is a depravity which brings its own punishment.

Our missionaries in Bitlis, Turkey, are in serious danger. Information has been received by the officers of the American Board that the members of that missionary station may be compelled to flee at short notice. They have made preparations to go to Mardin. There are nine adults connected with the mission at Bitlis, besides several children. Rev. George C. Knapp and his wife, the oldest members, have lived in Turkey for the last forty years. Both are very feeble and it is hardly possible that they could survive a journey of more than 200 miles through the wild and mountainous Kurdish country. The exposure and danger to all the members of the mission would also be great. The trouble seems to have arisen in part from the fact that the missionaries have received and distributed money sent by laborers in Constantinople to their families in the vicinity of Bitlis. The payment of these small sums of money to various parties has aroused the suspicions of the Turkish government and led to close watch upon the missionaries. The news from China, also, is disquieting, since it is feared that the defeated Chinese soldiers may wreak vengeance on foreigners, among whom our missionaries would be especially exposed. The earnest prayers of all friends of missions are called for in behalf of those who thus live in the midst of great perils.

"Nothing inspires faith in Christianity so much as to hear what it is doing in the world," said a pastor in our hearing the other day. With that end in view, he is giving his people talks on Sunday evenings which describe various Christian activities in London, New York, Boston and other important centers. Directly in line with this idea is the program for missionary concerts which has been carefully prepared for our Handbook and which we have reason to believe is already being used in a number of churches. The topic for February, Foreign Missionary Colleges, for instance, with its numerous sub-divisions, opens up a rich field for investigation and report. It shows how Christianity, once rooting itself in a community, aims to provide for the intellectual aspirations of men, and not merely to save men but to make them worth saving as Dr. N. G. Clark says. In the department Progress of the Kingdom will be found this week an illuminating article on the subject.

EVANGELISTIC ERRORS.

Above all men those whose business it is to convert souls need to tell the truth. The peril of the unsaved and the want of earnestness of Christians in their behalf are real enough and great enough not to call for exaggeration. Men who have been

roused to effort for their neighbors by statements which they afterwards have found to be not well founded are likely to lapse into a latter condition worse than their former.

We have before us a circular appeal for funds now being sent out from the Evangelistic Association of New England. This institution, with headquarters in Boston, offers to furnish pulpit supplies for churches and evangelists to conduct revival meetings. The document begins by stating the conditions which necessitate the existence of this organization, and of these the one taking the largest space is the following:

In Massachusetts, the cream of New England for Christian work, the denomination which, perhaps, excels in bringing converts to Christ reports, for 1893, 315 churches. Eighty-four of these had not a conversion. They averaged nine converts to a church; one convert to twenty-one members. That is, there were twenty idlers to one worker, and that one was instrumental in saving but one soul in a year, and the work for that one cost an outlay of \$285.

Have these astonishing conclusions been verified by any investigation into the facts? How did this association learn that each of these converts was won by one worker? By what means did it discover that twenty church members in every twenty-one among the Methodist (?) churches of Massachusetts were idlers last year? Does it know just how many prayers, sermons, personal influences and examples were valuable and how many were useless? By what mathematical law does it figure that in the denomination to which it refers the cost of saving a soul is just \$285?

We infer from this circular that the existence of this association is necessary because it can furnish preachers who can save souls at a cheaper rate than the one quoted. We should like to know its lowest figures and the points of superiority of its workers over those who require \$285 and one whole year in order to save a soul. It offers membership for a year for one dollar. Can it give to its members an exact idea of their usefulness as measured by their fee, or in contrast to the worker the fruit of whose year's work, with \$285, was just one soul saved?

We do not ask these questions in a captious spirit. We are in sympathy with what we understand to be the desires of the Evangelistic Association. We have often taken occasion to commend some of those whom it employs. We therefore regret the more that its managers should seek to justify and secure contributions for its work by such arguments as those above quoted. This circular bears the names of several prominent pastors of Boston and its vicinity, with the statement—usually unnecessary in such a document—that the use of these names is duly authorized. We notice in the Year-Book that the number of additions to those Congregational churches the names of whose pastors are on this circular are in several instances much less in proportion than the average conversions which are said to be so small as to necessitate the existence of the Evangelistic As-

sociation. In one case the additions by confession are only one for each forty-five members, and in another one for each forty-eight. Yet neither of these churches has employed the evangelists so earnestly recommended to other churches. We cannot believe that these pastors have indorsed what we have quoted. There is a legitimate and needed work for evangelists. They depend mainly on the churches, not only for financial support, but for their opportunities to labor and for the sympathy and co-operation which make their labors effective. They cannot wisely institute comparisons between their work and that of pastors and churches to the disadvantage of the latter.

SEEING THE POINT AND STICKING TO IT.

Some years ago we heard Dr. Parkhurst preach a sermon on tenacity of purpose, which topic he introduced by this illustration: A man was telling an audience of a singular accident. A hunter aimed his gun at a bird perched on the roof of a barn. The wadding from the gun set some loose hay on fire and the building, with all its contents, was consumed. When the narrator had finished the account by describing the loss of property and the excitement of the crowd attending, one man in the audience, and one only, asked, "Did he hit the bird?" The illustration, the preacher said, showed how rare were those who could continuously fix their minds on one object till their purpose was accomplished. Dr. Parkhurst has proved himself to be pre-eminently that kind of a man. He started, as he has recently said, "to break down the understanding between the official and the criminal classes." The issues which have arisen in New York in consequence of that single aim have been so confusing and so momentous that it long ago became obscured to most men, but out of the smoke and storm of conflict Dr. Parkhurst emerges, with his mind still steadfastly fixed on the one object.

Not only is he unshaken in his aim, but he is constantly recalling others to the same object. In New York last week his address before the Presbyterian Union pointed steadily to the one end to be gained which he had sought from the beginning, and he stirred his brethren to a renewed enthusiasm in the same direction. Two nights later, in Chicago, he set forth the same inflexible purpose, disclaiming any attempt to reform that city, but declaring that he was there only to show them as an object lesson what had been accomplished in New York. At that meeting, to which our correspondent from the Interior refers, his closing appeal to the clergy illustrated his own unwavering convictions and whole-souled devotion to the business he has undertaken.

Dr. Parkhurst's simple, unwavering purpose, his confident appeal to the conscience of the people, and his splendid persistence, make him an illustrious example to all reformers. He forces on men the conviction that he cannot fail. No one can mistake the bird at which he has aimed. It may yet be too soon to ask whether or not Superintendent Byrnes has been hit, and the answer is of small consequence, so far as he personally is concerned. But when the whole corrupt organization of Tammany has tumbled into ruins, dragging down with it, perhaps, a multitude of men and institutions with which it was not known to have

been connected, the author of the revolution may still be trusted to have his mind fixed on the point at which he aimed at the first. So impressive a lesson as this hardly comes once in a generation. To select wisely the point at which to aim, to see its relations to the whole end sought, and to hold steadfast to that aim in the conviction that God rules and that men must in the end acknowledge His rule, is to win confidence and to hold a place of leadership in great moral revolutions.

THE NEW TYRANNY.

The State of New York, it would appear, in driving out the long dominant party last November has only exchanged one dictatorship for another. The real owner and master of the State was an Irish Roman Catholic Democrat of New York; he is an American Presbyterian of Owego. We emphasize the church relation to show that for the Roman Catholic and the Presbyterian alike there is nothing in the position to hurt the conscience of a church-going man. One may own a commonwealth against the wishes of its inhabitants and yet be in "good and regular standing" in the church. Herein, as it appears to us, the private conscience and the public opinion of the churches are much in need of education.

For what is this dictatorship if not an usurpation of the powers which belong of right to others? Here is a man who has no office and desires none, yet who dictates what the governor and the legislature shall do and shall not do. He is not elected by the people, and probably could not be elected for any office, but he controls nominations, is the go between who arranges quietly the work which the lobby used to do with more or less publicity and scandal, takes the contributions of corporations and individuals, and protects them against adverse legislation, or advances their interests in the making of the laws. If he is what we nowadays call a "personally honest man" none of this corruption fund sticks to his own fingers. He uses it to "help his party," and in helping the individual leaders binds them to himself. The farce of legislation goes on in the accustomed places, but the legislators are puppets and the tyrant pulls the strings. If any one rebels he is threatened with defeat in all the measures which he has at heart, or howled down in the sacred name of harmony.

A more dangerous power than this in a free State it would be difficult to imagine. The new tyrant (we call him "boss") is beyond the reach of impeachment, because he holds no office. He corrupts the young men through their ambitions, and the older men through their fears. He takes bribes in the name of party, and distributes them in such a manner that he cannot be touched by the law. He hangs like an incubus upon every movement for reform, and disheartens every unselfish effort by his all-pervading selfishness. He speaks in the name of loyalty, while he is himself disloyal to every principle of right. And yet he may be in good and regular standing in the Church of Christ!

It is useless to say that this is a local question. Evil devices find rapid imitation everywhere. What succeeds in New York will be tried in New England. It is idle to say that it is a political question, and therefore outside the domain of religious discus-

sion. On its face and at its heart it is a moral question. The church is hindered by every sort of hypocrisy which it is content to tolerate among its members. It cannot afford to give approval to the man who robs the people of their rights. If our political system has so far broken down that we are compelled to accept a dictator—one who shall plan and think and choose for us—let us insist upon selecting him ourselves; or, if we are too weak for that, let us accept him with what grace we can and obey him openly. But if we mean to be indignant with the representatives who have betrayed us and the assurance which undertakes to govern us without so much as asking our consent, the time for indignation is now, before the evil example spreads from State to State. This new tyranny may be more difficult to handle and destroy than those which have preceded it, but it cannot stand before the indignation of a people bent upon asserting their rights. The educated Christian conscience, carrying the law of justice from the height of the heaven to the depths of the mire of politics, is the only and the certain cure.

CHRIST'S PRECIOUSNESS AS A SAVIOUR FROM SIN.

It often is declared that the type of piety generally illustrated in these days is characterized by a less vivid sense of personal sinfulness and of the inherent evil of sin than was common formerly. There is some foundation for the claim but the fact is not wholly lamentable. What is to be desired is a just and accurate estimate of sin, one which appreciates fully its guilt and danger, yet which also is neither exaggerated nor morbid. In comparing the present with the past it deserves to be remembered that formerly the sense of sin often was allowed to become so intense as to be overwrought, unhealthy and depressing. It was supposed to be an evidence of true and profound consecration but it often worked grave evil by causing gloom and despondency. We may go too far in forgetting the evil of sin but our grandfathers went too far in forgetting that sin may be repented of, forgiven and abandoned by divine aid.

Probably, however, most modern Christians need to cultivate more the sense of the guilt and peril of evil-doing. Unless this be done, much of the power of appreciating the preciousness of Jesus as our Saviour is lost. Unless we realize to ourselves vividly what He saves us from, the value of the salvation which He offers is not seen in its true light. He who has been forgiven most loves most. As we learn by bitter experience the utter futility of our most earnest and prolonged struggles to conquer our besetting sins without the aid of Christ through the Holy Spirit, our growing sense of dependence upon Him causes Him to become ever more precious to our souls. His love for us and His compassion and His gracious care grow to have a deeper and holier meaning and the desire to become like Him becomes more controlling.

It should be remembered, also, that nobody but Jesus can be our Saviour from sin. In this particular He stands alone. Our fellowmen and women can render us valuable aid in the conflict with many of our temptations. They can give us useful counsel and cheering sympathy in every time of need. Such help from them, what-

ever the emergency, is real and valuable, although inferior to that of the same sort which He bestows. But they cannot save from sin as He does. They need His salvation from that as truly as we. No arm but His can reach low enough to lift us out of the depths of our guilt, or is strong enough to support us as we try to gain a footing and climb up to the heights of holiness. It is for these sufficient reasons, not to mention others, that the preciousness of Christ as a Saviour from sin becomes a vital element in the experience of every one who seeks to be a faithful Christian.

THE WEEK IN REVIEW.

President Cleveland has sent a timely, telling message to Congress, endeavoring to make the legislators realize the gravity of the situation and their imperative duty to rise above partisanship and preconceived notions and solve the problem in a way most conducive to national honor and popular welfare. The President sets forth the alarming fact that \$172,000,000 in gold have been drawn out of the treasury during the past year; that "the obligations upon which this gold have been drawn are still outstanding, and are available for use in repeating the exhausting operation with shorter intervals as our perplexities accumulate"; that "conditions are certainly supervening tending to make the bonds which may be issued to replenish our gold less useful for that purpose"; and "that an adequate gold reserve is in all circumstances absolutely essential to the upholding of our public credit." The President truly says that "it will hardly do to say that a simple increase of revenue will cure our troubles." He proposes that Congress so legislate that long term bonds payable in gold may be issued, to draw not more than three per cent. interest, and to be issued in denominations that will appeal to the people. Quite as necessary as this, however, in the President's opinion, is a provision which will permit the secretary of the treasury to cancel legal tenders and treasury notes which may be proffered in payment for the bonds, thus shutting off the asinine siphon process which we are now permitting. As a practical way of adding to the treasury's receipts of gold, he suggests that import duties be made payable in gold. To those who do not favor the substitution of an interest-bearing debt for a non-interest-bearing debt, he points out that the use now being made of the legal tenders and treasury notes is adding greatly to the interest account of the nation. The President has done his duty. Now the country waits to see if its representatives have an equal degree of patriotism and ordinary sense, for that is all that is needed at Washington just now.

It is difficult to see very much that is creditable in the conduct of any of the actors in the drama at Brooklyn, N. Y. The managers of the railroads ignored the State law respecting hours of labor, overworked and underpaid their employés and treated them contemptuously when they came to protest. The employés, after they struck, denied the right of the companies to fill their places and began to bribe, threaten and then belabor non-union substitutes. The city police and higher officials, sympathizing with the strikers, were not resolute and determined enough in

putting an end to disorder when it first began to appear. Some of the clergymen of the city, sympathizing with the wronged working men, said so publicly in a way that did not conduce to aid those who were trying to preserve order. Many of the baser citizens joined with the strikers in destroying property and obstructing the police and militia, and the citizens as a whole, because of sympathy for the strikers, have not protested against the personal inconvenience or the lawlessness as might have been expected. Judge Gaynor's decision, while it has not favored the strikers as much as they anticipated, also has contributed to prolong the contest and given courage to the disturbers of the peace. Even the militia are open to the indictment of having been too merciful in their treatment when they should have been merciless, and too promiscuous in their firing upon crowds of men far less guilty than the ringleaders of the mobs.

The outlook now for the original employés is not bright. The stockholders of the companies will have to wait long before the losses suffered are recouped, and the surface roads probably never again will have some patrons who during this episode have found refuge on the elevated railroads. The citizens of King's County will have an enormous bill to pay for the support of the militia, who, in turn, have been kept from their daily tasks at loss to themselves and their employers. Worse than all, the ever-increasing number of unemployed, shiftless and vicious in our large cities have been given to understand that for a time, at least, they can hold society at bay, and in this case the time has been unconscionably prolonged.

Emerging out of all the disorder, inconvenience, greed, injustice, anarchy, cowardice is the conviction of the public that it is a third party whose rights are superior to those of the corporation or the employés, for the securing and protection of which rights it must find a way under the forms of law and in times of peace. It is extremely doubtful whether there ever was a corporation, reveling in the monopoly of a franchise to the streets of a city, which, if administered with average business ability, could not pay generous wages to its employés, unless its officials and stockholders manipulated its stock and tried to pay dividends on capital never invested. And when the public detects such corporate greed, and realizes that it produces such social anarchy, it is inevitable that such judicial statements as Judge Gaynor's should be made:

The directors of a private business company may, actuated by private greed or motives of private gain, stop business and refuse to employ labor at all unless labor come down to their conditions, however distressing, for such are the existing legal, industrial and social conditions. But the directors of a railroad corporation may not do the like. They are not merely accountable to stockholders; they are accountable to the public first and to their stockholders second. They have duties to the public to perform, and they must perform them. If they cannot get labor to perform such duties at what they offer to pay, then they must pay more, and as much as is necessary to get it. Likewise, if the conditions in respect of hours or otherwise which they impose upon labor, they must adopt more lenient or just conditions. They may not stop their cars for one hour, much less one week or one year, to thereby beat or coerce the price or condition of labor down to the price or conditions they offer. For them to do so would be a defiance of law and of government which, becoming general, would inevitably by the force of example lead to general disquiet, to

the disintegration of the social order and even the downfall of government itself. And that the trend toward municipal ownership of natural monopolies should increase.

We refer at length elsewhere to the serious aspect of The New Tyranny which New York State is either to throw off or endure. It is pleasant to be able to record an uprising in the city of New York, in which all of the organizations which brought about the recent downfall of Tammany now formally call on the citizens of the city to assemble early in February and voice their will again, at mass meetings, respecting the course which the legislature must pursue if it is to carry out the work of reform in New York City. Mr. Platt has clinched his grip upon the Republican machine in New York City and Brooklyn, but it cannot be retained if the decent men in the party show the independence which such stalwart journals as the *Tribune* and the *Mail and Express* are urging them to display. Mr. Platt's lieutenants have yielded somewhat in the legislature, and permitted amendments to the power of removal bill which are desired by Mayor Strong and the Committee of Seventy. Governor Morton, too, has let it be known that he does not desire to name the New York City police commissioners—that he believes such power should be given to Mayor Strong. The outlook is more hopeful than it was a week ago. The forces of righteousness have a machine now in the Good Government Clubs and the Committee of Seventy which lives on, does not die when an election is over, and in emergencies like the present this "machine" can arouse and formulate the demands of the people to a degree unknown in the old days of spasmodic, individual effort.

Our Washington correspondent is not very sanguine of the passage of the anti-lottery bill by this Congress. We have reason to believe that the Hon. Case Broderick of Kansas, who has charge of the bill in the House of Representatives, will do all he can to force it through if he is given a chance by the committee on rules, which is omnipotent. Hence any pressure which can be brought to bear on that committee will be work well done. Once before the House, the bill can be passed with scarcely any opposition. Gambling in its essence is so cruel that it deserves drastic treatment by the State. New York State has just made it unconstitutional, and we are glad to note that the legislature of that State has before it bills which sweep from the statute-book all those temporizing laws which conflict with the new constitution. New Jersey's legislature also has before it bills which are intended by the law and order people to make perfect and sure the work of extinction which that State began in the fall of 1893. For a calm, thorough discussion of What Is Gambling? the public has to thank *Harper's Magazine* (February) and Hon. John Bigelow, the veteran diplomatist and journalist.

At the annual banquet of the Massachusetts State Committee of the Prohibition party, held last week in Boston, Miss Frances E. Willard said: "Prohibition—we may as well admit it—does not stand as well before the law as it did eighteen years ago, when, in this very hall, I made my maiden speech on the temperance question." The

events of the week prove this. South Dakota's legislature has gone far toward re-submitting to the people again the question of constitutional prohibition, the abolition of the present prohibitory amendment being desired by not a few. In New Hampshire and Maine the legislatures now have before them bills which plan a substitution of license for prohibition. It is not supposed that these will become law. Yet no one can read a symposium such as *Zion's Herald* published last week without realizing the inadequacy and inability of a prohibitory law to exclude the traffic wholly; but the best people in Maine seem to prefer "that liquor should be sold in violation of law rather than by sanction of law," and to collect their license fees as fines and mark their rum-sellers as criminals.

The growth of a more healthy public sentiment in respect to marriage and divorce is reflected in the annual meeting of the National Divorce Reform League, which took place in Boston last week. The enactments of various State legislatures were presented in detail by Dr. S. W. Dike, the corresponding secretary, showing in several cases a marked advance in favor of more stringent laws and higher moral standards. Twenty-three States have created commissions on uniform legislation on marriage and divorce, and the concerted action which this will secure, eventually, can hardly fail to have a wholesome influence. The most significant movement abroad is in Japan, where swift social transitions have precipitated conditions inimical to the best domestic life. A new system of marriage and divorce law has been reported to the Imperial Diet, which is heartily approved by the missionaries there. Australia, on the other hand, has retrograded, in that the reasons for which divorce may be granted have been increased in number. The new school of sociology in Hartford, Ct., the first of its kind in America, has had four courses of lectures from specialists on topics pertaining to the home—another encouraging advance along the line of reform. The National Divorce Reform League is an organization which, in a modest way at small expense, does a most valuable work, and it deserves a more generous financial support than it has ever received.

Mexico and Guatemala seem to be entering upon a war, for which there is great enthusiasm in Mexico and but little preparation in Guatemala. The United States temporarily adjusted the dispute between these countries in 1882, and not only thought it had arranged for an amicable determination of the question then, as now, at issue, but for the reference of all further disputes between the two countries to the President of the United States as arbitrator. Thus interpreting the treaty of 1882, our Department of State is now endeavoring to induce Mexico to abide by the pledge it then made. As far as we can discern Mexico is the aggressor in this matter—has not lived up to her agreement with Guatemala and is endeavoring to not only seize territory but extort a money indemnity. President Diaz may be playing the old trick of diverting criticism of administration of home affairs by rousing national feeling on a question of foreign policy.

The Conservative victory at the by-election at Evesham by a majority twice as large as the party's candidate had at the prior elec-

tion is interpreted as yet another straw showing how the current is setting against Rosebery and his allies. The death of Lord Randolph Churchill produced no shock, as it had been anticipated so long before by his decline, mentally and physically speaking. Possessed of uncommon ability, at one time the hope and pride of the Conservatives, his star soon set and he passed out of the realms of statecraft. We suspect, if the truth were told, he would be found to have failed because of inability to master the physical appetites. He never knew the strenuous self-repression and mastery which poverty or common birth might have compelled him to exercise if he were to rise.

Greece and Macedonia once more demand attention. The former because of her plight financially and the impending repudiation of her debts and the possible abdication of her throne by George I.; the latter because it is said on good authority that it is to be the seat of a revolution against Turkey, soon to break out, in which Serbia, Bulgaria and the former and present possessions of Turkey in Europe are to rise up and throw off forever the rule of the Mohammedan Asiatics. If this be so, a reconstruction of the map of Eastern Europe and relief for Armenia are imminent. Russia, by the death of M. de Giers, minister of foreign affairs, loses a diplomatist who was the peer of Beaconsfield and Bismarck, one who seldom failed to compass his ends for his country's welfare.

Japan forges on toward Peking, bombarding and surrounding Wei-Hai-Wei—the great Chinese naval supply station—winning a victory on land at Hai-cheng, and shelling Teng Chow, disregarding at the latter place the danger which their missiles brought to the American mission station, over which floated the stars and stripes. Our cruiser, the Yorktown, has on board not a few American missionaries, which she picked up at Teng Chow on the 20th, the situation being so critical that it was felt best to remove the hated foreigners from the chance of attacks by the irate, desperate Chinese soldiers.

IN BRIEF.

We are sure Dr. Clark's illustrated article this week will give much pleasure to our readers. It opens up a glorious vista of possibilities of church adornment. The work recently brought to so successful a completion in Central Church, Boston, was in the hands of the Tiffany Glass and Decorating Co., the designs for the mural decorations being made by Mr. J. A. Holzer, who is certainly a man deserving to rank with the cunning artificers of old. Many of the large audience last Sunday morning lingered after the close to enjoy the interior beauty of the edifice and to express their appreciation of the helpfulness of the service and the sermon.

Our already well-equipped department entitled Staff Correspondence is re-enforced this week with a letter from Scotland, the forerunner of others which are to appear at intervals of six or eight weeks. Scotland today is so alive with questions and problems that are of more than local concern, and it is the home of so many men and movements whose influence touch our shores, that we desire to keep our readers apprised of the trend of affairs there. Our new correspondent is a young Free Church minister holding a parish in one of the suburbs of Glasgow. He is well acquainted with Dr. Stalker, Dr. Hunter and the professors in the various divinity schools, and he possesses exceptional facilities for ful-

filling the important task we have committed to him.

We do not recall any new department which we have introduced in *The Congregationalist* that has ever called forth so many expressions of appreciation in so short a time as the Closet and Altar. We note this fact as a welcome sign of an increasing spirit of religious meditation and devotion.

The *Chautauquan* for February contains an extensive picture gallery of the editors of Congregational, Presbyterian and some other religious newspapers, and their faces are framed by an interesting article on the journalism of these two denominations, written by Rev. Dr. Addison P. Foster.

At a recent council which decided to investigate the conduct of a minister, he asked that a member of the council might be assigned to him as his adviser. His request was granted. If one of the two parties to a case in court should ask that a member of the jury trying the case be assigned to him as his attorney, what would be thought of the court which should grant the request?

Dr. Parkhurst is already famous for picturesque and epigrammatic speech. One sentence of an indignant talk the other day is worth repeating both for the truth it contains in regard to the professional politicians and for its terse expression of contempt. "Politicians," he said, "like miscellaneousness, as rats do rubbish, to feed upon." Some one must be made responsible, the doctor thinks, and not some few or many, and then the people must hold that particular some one to a strict accountability.

Last week Wednesday was the second anniversary of Phillips Brooks's death. One or two of the Boston papers referred appropriately to the fact, but when we think of the columns and pages devoted to him in the secular and religious papers two years ago at this time we are made painfully aware of the rapidity with which the greatest of great lives is apparently lost to view. Apparently, we say, knowing all the while that the mighty current of Phillips Brooks's influence is still flowing on.

No recent writer has produced so valuable a book on the geography of Palestine as Professor George Adam Smith of Free Church College, Glasgow, and we have seen no finer descriptions of the scenery of that country than he has written. His opinion of our Palestine in Pictures is therefore of peculiar value. He says:

I have never before seen photographs which bring out so accurately and strongly the sweep of the hills and the aspect of the dominant features of the country, or give you such a wide and truly representative range of view.

Dr. Ida E. Richardson of Philadelphia, in an interview recently, attributed her professional success largely to this fundamental rule of Christian conduct: "Every patient, in hospital or private practice, has been treated as I would like to be treated were I the patient." This, of course, is our Lord's Golden Rule, phrased in other words. It is not covered by any copyright, and young physicians who have their reputation to make would do well to adopt it as their own. We believe that there are many medical men who look upon their calling in this high-minded way.

Last October at the Lake Mohonk Indian Conference representatives of the Friends declared that that body would not continue to receive from the government money for their Indian schools. The Friends have now decided to decline further aid and the Unitarians also. Only one Protestant denomination continues to depend on the government for such help, but Roman Catholics have no intention of relinquishing it. However, a bill has been introduced in Congress provid-

ing that all appropriations for contract Indian schools be reduced twenty per cent. annually till they cease, in five years.

The general passenger agents of the Trunk Line Association have issued orders that after March 31 no special rates or passes will be given to clergymen. This will not ruffle the spirit of Dr. Washington Gladden, for he long ago decided that if he was to be free to criticise wrongdoing in corporations he must cease accepting any favors from them. But the spirit of Bishop Coleman of Delaware doubtless will be vexed, for he recently wrote to the *Churchman* thanking the railroads for their past consideration, and citing this custom as proof of the fact that railway corporations are "possessed of souls that are generous and neighborly."

It is a curious commentary upon the position of the so-called "silver men," who believe that a financial millennium will come with the free and unlimited coinage of silver, that Spain has recently been flooded with millions of silver dollars of full weight and fineness, but of private manufacture, at an immense profit to the makers. Our silver men want the government to put its stamp upon their bullion, and to assume the responsibility of keeping it above the market value of the unmined metal, but the profits of the transaction they propose to put into their own pockets. How any one but a holder of silver bullion can long for such a "jug-handled" arrangement it is hard to see.

The Adventists of Battle Creek, Mich., gathered in great numbers on the last Sunday of the old year and had a "donation night." An elder preached on the near approach of the end of the world, and then the people brought forward various kinds of property as personal sacrifices to spread their views. Some \$25,000 were contributed and 5,000 persons took part in the services. According to the *Independent*, the number of ministers of all branches of Adventist churches is fifty-seven less than four years ago, while their membership has gained 4,612. These figures could hardly have stimulated the giving to so great generosity if the coming of the end of the world is in any way dependent on the growth of the doctrines of Adventists.

The *Church Standard* discusses the question whether a student of the Harvard Divinity School was entitled to Episcopal ordination on his examination last year. His answers not having been satisfactory to the examiners, he committed his views to writing. It is agreed by all parties that his written statement is erroneous in doctrine, but a majority of his examiners, having again taken him in hand, are satisfied that "in heart and mind" he is orthodox. The question now to be determined, we would suppose, would be whether a candidate for the ministry who could not express correctly in writing the doctrines of the church, although he believed them, was fitted for the office of teacher of those doctrines.

The late Prof. J. H. Hincks of Atlanta University, once in the early days of his ministry, began to preach from an outline of notes which he thought would take about thirty minutes to expand and develop. But he found that when he had uttered all of his thought on the subject only ten minutes had elapsed. Then, to quote his own words, "I told them that it was a great truth, one which I hoped they would lay to heart. And then, as I had nothing more to say, I sat down." O wise and rare man! As Professor Ropes of Bangor Seminary says: "He knew no devices like those of the French cook for dishing up again the old matter in a new form. He told me the story to illustrate his limitations as a preacher, and had no idea that he was paying tribute to his own absolute sincerity."

Mr. Conan Doyle is discreet. While in this country he visited Rudyard Kipling, but

not until he returned to England did the visit become known. Arriving in England, Mr. Doyle was misrepresented in an interview. He then wrote a note to the *London Chronicle* disclaiming any such statements as had been attributed to him, and, he added:

I formed no such sweeping opinion as to the institutions of the two countries, and I saw many points in which I thought that we had much to learn. As to the better feeling between England and America, I was convinced that it was on the increase, and I believe one of the chief obstacles which it has to encounter is the irritating criticisms made by travelers, who generalize upon a short experience, and who fail to allow for the fact that conditions which are dissimilar to our own must evolve different types and different methods.

The chairman of the Prudential Committee of the American Board, Hon. Henry D. Hyde, gave a reception last Thursday evening at his house on Commonwealth Avenue to the new secretary, Rev. Dr. J. L. Barton, and his wife. The spacious parlors were filled with guests, including not only the pastors and many members of the churches of Boston and vicinity, but not a few from more distant parts of the State. Dr. N. G. Clark was able to be present, with his wife, and to stand beside his successor, whom he has welcomed into office with peculiar satisfaction. The occasion, which was in every way delightful, recalled other similar scenes to many, when the homes of Hon. Alpheus Hardy, Dr. Rufus Anderson, and other friends of foreign missions, were opened to missionaries returning home for rest and to those who rejoiced in the privilege of greeting them.

Some good people, at home and abroad, are opposing conscientiously the Boys' Brigade movement because it fosters, they say, "the warlike spirit," etc. It has been replied to this, though by no means so conclusively as cleverly, that so does the ancient comedy of "Punch and Judy, which delights and amuses perennially thousands of young folks, foster the germs of marital unhappiness." This question, however, is likely to become more and more important, for there is a vigorous movement now to introduce military drill in the public schools of the country. The governors of eleven States are on record as favoring such a course, and several of them with their staffs attended a banquet in New York last week, where the movement was initiated in a formal and enthusiastic way. Afterward they saw 800 pupils of the metropolitan schools exhibit their proficiency in the manual of arms.

Our readers are, doubtless, aware of the great destitution in portions of the States of Nebraska and South Dakota. There are many channels by which aid may be sent to those most in need. There is some advantage in sending this help by the aid of the representatives of our own missionary societies, and we are glad to say that clothing may be sent to the superintendents of the H. M. S. and of the C. S. S. & P. S. in those States. Special gifts of money for this purpose are most of all desired, as the need of food is even greater than that of clothing. Through the generosity of some of the express companies packages weighing less than fifty pounds are sent without charge. In all cases it should be seen by those who send that there are no charges to be collected at the other end. The superintendents referred to are Rev. H. Bross, Lincoln, Neb., Rev. J. D. Stewart, Arcadia, Neb., Rev. C. M. Daley, Huron, S. D., and Rev. W. H. Thrall, Huron, S. D.

The other day a Chinaman called at the office of the police commissioners of Boston and asked to see the chairman. Being presented to General Martin, he drew up his chair and said, "Me want to do business." Pretty soon he made the commissioner understand that the business he wanted to do was to open a gambling shop, and that he was

willing to pay \$300 for police protection. He was promptly assured that he had come to the wrong place, and that gambling would not be allowed in Boston, and he then withdrew. As he was leaving the building he asked the first man he met outside, "How long General Martin remain?" "Four years," was the answer. Raising both hands, he pathetically cried out, "What! no gamble for four years?" It is not strange that foreigners get peculiar ideas of this as a Christian country, but if the present uprising for municipal reform shall prove to them and to natives also that government officers are not in the market to be bought and sold that will be strange indeed and a happy result, too.

The Congregational church at St. John's, Newfoundland, is suffering along with all other institutions in that colony. All its funds, building and current account, as well as the mission fund for the colony, were in the Commercial Bank, which has become hopelessly insolvent. The collectors for the mission work among the fishermen were obtaining the annual subscriptions when the crisis came, and the amount collected had been banked. Not only will that be lost, and for the present no further subscriptions are possible in St. John's, but \$200 which the children in the Sunday school had collected for the mission and banked are also lost. As early as 1592 Separatists from England settled in Newfoundland and began to endure hardships. Thither, in 1645, went George Downing, one of the first graduates of Harvard University, to preach the gospel for a season. One of the pastors of the church has given four sons to the Congregational ministry. Fellow-believers with such a history and such a spirit should not be forgotten now in their day of distress, and though we have abundant opportunity to be generous to our own let us not overlook our brethren at the north.

We felt sure that Dr. Gordon's sermon printed in last week's paper would furnish food and stimulus to all who read it and who are now signifying their appreciation of it, but those who were fortunate enough to hear it when delivered at Oxford last July, to the scholarly and cultivated congregation that thronged Mansfield Chapel, can testify that the spoken word carried with it a weight and impressiveness which no types can convey. The American preacher certainly showed himself the peer of the eminent scholars and divines who addressed the summer school during its session. And it is a pleasure to record the high esteem in which the pastor of the Old South is held on the other side of the water. A private letter just received from Dr. Denney of Broughty Ferry contains these words: "I have just read with great appreciation Dr. Gordon's book on immortality. You feel the weight of the man's mind and the sincerity of his convictions all through." Dr. Gordon is so busy just now with his Yale lectures in addition to his regular work that he will hardly have time to read these flattering words, and if he does we warrant that his head will not be turned.

STAFF CORRESPONDENCE.

FROM WASHINGTON.

National Finance.

The financial problem is still unsolved, and the tension is unabated. Early in the month it was announced by the treasury officers that the receipts had begun to increase and that it would not be long before they would equal the expenditures. Since then the receipts have kept on increasing in a gratifying manner, but to the astonishment of many the condition of the national finances has shown no significant or encouraging change. Notwithstanding the augmentation of the customs and internal rev-

enue influx, the gold in the treasury has continued to diminish until now it is lower than it was before the first issue of new bonds, and it is becoming clearer and clearer to the politicians here that the difficulty is far more complicated and deep-seated than they at first supposed. As week after week passes and nothing is done to relieve the situation, something like genuine alarm seems to be pervading the ranks of both parties. Dozens of bills have been prepared, or are in preparation, all of which have at least one feature in common, and that is an entire absence of anything like probability of passage. But though the average congressman is quite ready to prepare and propose a bill on this, as on any other subject, it is perfectly obvious that he is out of his depth in the present case and that this Congress is powerless to cope with the emergency.

The Extra Session.

A singular development has cropped out during the past week. Whereas the Democrats were very anxious a month ago to perfect some measure of financial reform before resigning the scepter next March, it is now understood that, while they still pretend to desire the same thing, in reality they have come to the conclusion that it would be better for their party if they should leave the matter for the Republican majority to adjust in the next Congress. They have found it an exceedingly difficult subject to agree upon and to deal with, and they reason that the Republicans will find it no less difficult when the time comes for shifting the responsibility from one party to the other. Whatever the Democrats might do now, they argue, would probably prove faulty or inefficient, and they would receive nothing but additional ridicule and obloquy for it. After March 4 the Republicans can take their turn at the wheel, and perhaps they will steer the ship of state just as wildly, in which case they, and not the Democrats, will become the victims of popular condemnation. This is the argument, and, whatever may be thought of it by the public generally, it appears to be proving quite effective with the Democrats at the Capitol in their present exhausted and discouraged condition.

It is beginning to be taken for granted in many quarters, therefore, that an extra session in the spring is a certainty. The Republicans, for their part, would rather this might not happen. They do not care to have much to do with legislation until after President Cleveland is out of the way, and they would much prefer that the Democrats should agree upon some financial bill this winter, and thus relieve them from a very troublesome legacy. It is practically certain, however, that this will not be done, and so the Republicans may as well make up their minds to "face the music."

Our Attitude toward Hawaii.

The Hawaiian debate had just ended for the fourth or fifth time since the queen's overthrow, when it was reopened in full force by the news of the recent unsuccessful royalist rebellion the other day. This unexpected dose of bad luck for the Democrats, in consideration of all they have previously undergone, naturally suggests an inquiry as to how much misfortune a party can stand without utterly collapsing. This latest news from Honolulu, coming right in the midst of the financial worry, has filled the Democrats' cup of bitterness brimming full; and most of the leaders, though keep-

ing up an ostensible defense of the President's Hawaiian policy, show plainly that they are in truth disgusted with it, and, in fact, with pretty nearly everything else.

Prospective Legislation.

And so it has happened that within the last few days the life has gone out of both houses and all legislative matters. The Republicans have improved the opportunity for making some more savage speeches, and there has been a vast amount of talk and guesswork about the finances, but tacitly all have agreed to settle back upon the appropriation bills, pass them, and then go home. In the opinion of the best informed, there is now no hope for the anti-lottery bill, none for the oleomargarine and free ship bills, French spoliation and Bowman claims, new States, Pacific railway refunding and new public buildings, and only the shadow of a hope for the desired new warships, the pooling bill, and the correction of our unjust tariff discrimination against Germany and some other countries.

As to the Indians.

The Indian appropriation bill, which has recently passed the House, is only moderately satisfactory to the friends of the Indians. In framing it Mr. Holman has evidently attempted to outdo himself and to leave a model of Holmanesque frugality to future generations of extravagant statesmen. It is quite possible that a reckless and improvident Senate, as usual, may subject Mr. Holman's handiwork to considerable disfigurement. The Roman Catholic interests are treated with tenderness in the bill, and they are not likely to suffer any, to say the least, from the fact that the new assistant commissioner of Indian affairs is a member of that church. But the matter of greatest interest touching the Indians nowadays is the movement in favor of changing the "Indian Territory" into a regular Territory or State. The proposition is bitterly opposed by the half-breeds and others who are in control, and who profit at the expense of the great mass of the inhabitants, but it is believed to be favored by a large majority of the intelligent citizens and their representatives in Congress, and it will probably be ratified sooner or later. Ex-Senator Dawes and other expert witnesses have testified as to the utter demoralization of the community out there of late years—in fact, it is a matter of common notoriety—and the only consideration which would deter anybody from changing the present arrangement is a punctilious regard for existing treaty obligations.

Nicaragua and the Income Tax.

The Senate has managed at last to pass one important measure outside of the regular routine, and that is the bill in aid of the Nicaragua canal. Several amendments, all of them apparently quite desirable, were incorporated with the bill just before its final passage by a majority of ten last Friday. It is thought probable now that it will become a law, and its terms appear to give general satisfaction.

Although, as expected, the opposition to the income tax appropriation in the Senate proved futile, the end of the matter is not yet. The suit in the district court, to test the constitutionality of the law, has been sent up to the next higher court, and its progress thence to the United States Supreme Court is expected to be rapid. Thus we shall soon see whether the tax, as at present levied, can be collected.

It came to light in a congressional debate, the other day, that the Paris regulations for the protection of the Alaskan seal fisheries have proved an utter failure, and that the herd is on the high road toward extinction. The information has created considerable excitement and not a little displeasure here. It is understood that Great Britain has been approached diplomatically in the matter, but it is not understood how the impending trouble is to be counteracted thereby.

Jan. 26.

C. S. E.

FROM THE INTERIOR.

Invasion by New Yorkers.

This has been the fate of Chicago the present week. Nor can one deny that a renewal of such an invasion may be an advantage to us. First of all came the heroic Parkhurst as a guest of the Marquette Club, which had invited him to speak on Civic Vices in the hope of deepening the interest beginning to be felt in the political purification of our city.

A right royal welcome the doctor received, and right royally has he paid for it. In his address in the Auditorium Wednesday evening he gave a clear exposition of the nature of the vices against which municipal reformers are to contend, and emphasized the qualities of character which must be possessed if victory in the contest against corrupt politicians is to be gained. Although read from manuscript, the address made a profound impression, and can hardly fail to accomplish the purpose for which it was given. Dr. Parkhurst had no tender words for Chicago, but affirmed that we are even more corrupt than New York, although as yet our Tammany is less thoroughly organized than its sister on the Atlantic coast. The doctor's appeal to the ministry to regard the betterment of the present life, to make the city in which they live a place in which it is desirable to live, as a part of its duty, was one of the most effective passages of his truly great address. The *Inter-Ocean* did itself credit in printing the address in full. One hazards nothing in predicting that it will prove to be a historic, epoch-making address in our municipal life.

We have also enjoyed a visit from another great personality, Mrs. Ballington Booth of the Salvation Army. She has come hither in order to secure funds for the opening of a Rescue Home, in or near the city, for fallen women. Thursday evening she spoke in Music Hall and on Friday evening at Princess Rink, the headquarters of the army. The proceeds of both meetings went toward the object which Mrs. Booth has in mind. She has aimed also to interest rich women in Chicago in the cause which lies upon her heart, and for which in New York she and her associates have been able to do so much. Mrs. Booth claims, and with reason, that the methods of the army are more successful in reaching and saving the class named than any yet pursued, and that she is justified in view of what has already been done in asking for larger means with which to carry on the work.

A New Dormitory for Women.

The unexpectedly large attendance of young women at the University of Chicago renders the erection of another dormitory a matter of necessity. It is proposed to call it the Kate Newell Doggett Dormitory, in memory of one who identified herself with every interest in Chicago and the West

connected with the welfare of women, and was in addition a lover of literature and fine arts. About one-third of the \$75,000 needed has been raised. There are three dormitories on the university grounds already, but they accommodate only about one-half of those who desire a home in them.

The Terrible Blow.

On Sunday the city was clothed in fog. Monday night the temperature fell and by morning it blew furiously. During the day the velocity of the wind reached sixty-two miles an hour. A great deal of damage was done to buildings in process of erection, and, in addition to several fatalities, half a score of persons were seriously injured by bits of wood and planks carried through the air. There were many marvelous escapes. It is more than probable that the stanch steamer, *Chicora*, of the Graham and Morton Line, with all her crew, is lost. She sailed from Milwaukee for Benton Harbor just in time to be caught in the gale, and has, as even Mr. Graham admits, undoubtedly been swamped in the ice and sunk. Still there are some who hope that the steamer, which was commanded by a skillful man, may have run into the ice somewhere on the Michigan shore for safety and will yet turn up all right.

Dr. Martyn. Mr. Bok.

Dr. Carlos Martyn continues in his Monday lectures to pound away upon municipal vices. There is no denying the justice of his attacks, or the skill with which he makes them. The more light on the methods by which corrupt men feed on the city finances the better. The lectures are carefully written and well delivered, but the attendance, while fair, has not been what some had hoped it would be. At the Ministers' Meeting, Monday morning, half a dozen brethren spoke on the topic of the young man and the church, their remarks being based on an article in the January *Cosmopolitan* by Mr. Edward Bok. The charge which Mr. Bok makes against the ministers as the cause of the young man's neglect of the church at the present time was shown to be unfounded. The Congregational Club met at the Auditorium to hear reports of the work done during the year and to elect new officers. Dr. Willard Scott of the South Church was chosen president. The finances of the club are in a good condition and membership in it was never more popular.

A Strong Country Church.

This is what the union of the Old First and the First Congregational churches of Galesburg has accomplished. Both were strong before the union, and for more than forty years have been able, not only to maintain themselves with vigor, but to contribute generously to all benevolent objects deserving their charity. Still it has long been felt that the members of these churches could do better service in one organization than in two bodies as heretofore. Having spent the last Sunday with the new organization and its able and successful pastor, Dr. A. F. Sherrill, so many years the pastor of the First Church in Omaha, I am able to speak from personal knowledge of the enthusiasm with which the members of these famous churches have come together. The occasion of the union was the removal of the pastor of the First Congregational, the Brick Church, as it has been called, to La Grange, near Chicago.

A bit of history may now be interesting. The older organization was formed at the time of the settlement of Galesburg, Feb. 25, 1837, and was known as the Presbyterian Church of Galesburg. It withdrew from Presbytery on account of differences on the subject of slavery, and Oct. 8, 1856 became the First Church of Christ, a title which was shortened to that of the First Church in 1891. The first pastor was Rev. G. W. Gale, the founder of the city. In all the church has had twenty-eight pastors and has enrolled 1,838 members. In 1851 thirty-seven members were dismissed to form what is now the First Presbyterian Church of Galesburg. The completion of the Burlington road having given the town a boom, November, 1855, forty-seven members were dismissed from the Old First to form the First Congregational Church, with Dr. Edward Beecher as its pastor. He remained in his place till 1871, loved, honored and useful. The first pastor and all who have succeeded him in office, among them Prof. C. M. Tyler of Cornell, M. L. Williston of Elmhurst, J. W. Bradshaw of Ann Arbor and Rev. Dr. Bushnell of La Grange, are still alive.

Since its organization the church has had the names of 1,062 persons on its rolls. The Brick Church, finished in 1856, destroyed by a tornado soon after its completion, but rebuilt in 1858, was long the finest church outside Chicago in the State. It is now used for Sunday school purposes by the united societies, and is admirably adapted to the purpose, and might easily be fitted for the institutional work which a great church like this in a college town like Galesburg is called to undertake. The original building of the Old First, wholly without architectural pretensions, still stands, comfortable, roomy and acoustically perfect. Its frame is of oak. Its floors, as well as its pews and window-casings, are of black walnut. Even the front steps are of the same precious material, as are its clapboards. In 1846 the exercises of the first class which graduated from Knox College were held in it. In 1848 the building was completed and Rev. Jonathan Blanchard, then president of the college, preached the dedicatory sermon. Till the last few years the graduating exercises of the college have been held within its walls, as have been the numerous concerts, lectures and entertainments which have come to the city.

It is not strange that many feel unwilling to leave the old structure even for the new and more commodious house of worship which the two societies will be obliged to erect. In the days of the underground railway, fugitive slaves were concealed in the belfry. Here Chaplain McCabe gave one of the first accounts of his experiences in Libby Prison. Here Moody has conducted revival meetings, and here large collections have been taken for Union soldiers and for other objects appealing to patriotic benevolence. On pleasant Sundays the audience-room is crowded almost to suffocation, and is comfortably full even on days when other churches are nearly empty. In the new organization there are between seven and eight hundred members. Judging from the schedule of benevolence for which weekly offerings are asked, the sympathies of the church are world wide. Many young people from the college attend services and render invaluable aid in song. A choir of sixty voices, led by Professor Willet of the Conservatory of Music, is a

feature of worship in this church which will not soon be forgotten by any who have spent a Sabbath here. The college, under its youthful, energetic and wise president, Mr. Finley, is as prosperous as ever. It numbers about six hundred students in all departments. Two churches, recently formed in sections of the city where they are needed, the Knox Street and the East Main Street, will co-operate with the mother church in strengthening the work of Congregationalism in Galesburg. Jan. 13, with no previous notice, the audience of the united church subscribed \$800 toward a new building for the Knox Street Church. Into these younger organizations a few members of the older societies have gone, greatly to their advantage.

Chicago, Jan. 26.

FRANKLIN.

FROM SCOTLAND.

Lectures to Ministers.

Of uncommon interest to ministers in Glasgow and vicinity has been a special course of lectures by Prof. A. B. Bruce, D. D., of the Free Church College. The promoters of this course aim at establishing a kind of winter school of theology, having in view, perhaps, the good results of the Mansfield Summer School. Dr. Bruce's subject was the Historic Foundations of Christianity, with special reference to the trustworthiness of the gospel narratives on such points as Christ's teaching, the miracles and the passion. He insists wisely and strongly on the importance of knowing the real Christ of history, such knowledge giving us the one supreme guide for the conduct of the religious life, and supplying us with a test and touchstone of the worth and soundness of contemporary presentations of Christianity. The lectures were listened to with great appreciation by some fifty ministers—Frees, United Presbyterians, Established Churchmen and even old Seceders. Dr. Donald Macleod, the well-known editor of *Good Words*, was present at the opening lecture, and a yard off was Dr. Oliver, moderator of the United Presbyterian synod. It was pleasant to see these representatives of two opposite ecclesiastical principles listening peaceably and sympathetically to the professor of still another denomination. The concluding lecture, which was a good specimen of Dr. Bruce's geniality and intellectual breadth of treatment, was followed by a pleasant social gathering, at which Dr. Reith of Glasgow expressed, in a few earnest and eloquent words, the pleasure and indebtedness felt by all who had attended the lectures. It was evident again that in this gathering of ministers the usual denominational barriers had been melted, and Dr. Bruce was happy in his opportunity of commending the larger unions that are desirable much more than the getting up of sets and coteries.

The Bishop of Chester's Visit.

In the middle of December we were favored with a visit from the Bishop of Chester, one of the most ardent advocates in Great Britain of the Gothenburg system. He gave a frank and businesslike statement of his views on the liquor question. There is no subject at present that excites greater interest in the community, and lively newspaper correspondence is still going on. We are bound here to take a serious and practical view of this subject, for Glasgow suffers greatly from the multiplication of licensed public houses, and

from the evils that undoubtedly flow from the miserably regulated traffic in drink. Mr. John Burns, M. P., whose experience of the receptiveness of this generation as regards his views is, like that of Mr. Herbert Spencer, somewhat mixed, was horror-struck, when walking through our streets on his last visit at the number of drunken people he saw and the sordid misery of low Glasgow. It was not surprising, therefore, to see a crowded gathering awaiting the speech of the bishop. The meeting was convened by our Association for Improving the Condition of the People, an organization that brought Lord Rosebery a year ago to deliver a sympathetic and earnest speech. The meeting was held in the Christian Institute, a monument in stone and lime of Mr. Moody's work and influence on his first visit, and the audience assembled showed sympathy in some cases with the bishop's moderate proposals, but on the whole Scottish sentiment on the drink question is more advanced than in England, and the other leading speakers on this occasion, a member of the town council and Mr. Wilson, M. P., who is in charge of a parliamentary bill to prohibit licensing altogether, received more marked applause than the bishop.

His manliness and candor, however, are admirable. He has a gift of humor which other temperance reformers, like Sir Wilfrid Lawson, have found valuable, and his remark that the magnificent horses pulling the temperance coach wanted a perfect "Buffalo Bill" to manage them was at once taken up as throwing light on the situation. More recently a series of letters on the Gothenburg system, written to the *Times* by a special commissioner, have led some, by their very serious statements of facts, to take a less rosy view of the bishop's method of cure, and of his advocacy of the Swedish system of control. Unfortunately the bishop seems to have lost temper over the admissions made by this commissioner, and the incident reminds us that self-control is a very necessary element in the consideration of this great and thorny question. It is clear that in the centers visited by the Bishop of Chester last month, in Edinburgh, Dundee and Glasgow, a good many men are prepared to give his plea for a reformed public house a fair hearing. Aberdeen has been considering the adoption of a modified form of the Gothenburg system; but, on the other hand, one veteran minister and temperance worker declared at the recent conference that if the municipality of Glasgow were to undertake the sale of drink he would go to prison rather than pay a single tax! The bishop is an eloquent and forcible advocate, but he has never uttered himself in this bold and Peter-like way. It is undoubted, as Mr. John Morley has said, that the greatest moral force of today and of this century is to be found in the ranks of the temperance army.

New Books and Authors.

The recent literary and theological activity of some of our ministers and professors speaks well for our Scottish vitality. It has been a mark of our country, thanks partly to its system of schools and universities, and to its love of plain living and high thinking, that we have produced in our churches a succession of men who are examples of practical religious devotion and at the same time are capable of rendering the freshest and most vigorous intellectual service. The author of the charm-

ing Scotch sketches which first appeared in the *British Weekly*, and which have since been published in the volume, *Beside the Bonnie Brier Bush*, was formerly minister in the church now held here by Dr. Stalker. Mr. Gladstone has been quoted as saying that the series of sketches which closes the book—*A Country Practitioner*—is as fine as anything of the kind ever written. Dr. Stalker's new book, *The Trial and Death of Jesus Christ*, has already, as was to be expected, met with a large sale and a favorable reception. He is one of the few men whose voice excels in preaching and his pen in writing. If readers look for sentimental treatment in Dr. Stalker's work they will be disappointed, and we hope the feeble minds of the church will be braced up by this devout but incisive volume.

A work of historical and social interest, and well adapted to correct certain tendencies of today, is the new volume on Socialism by Rev. Prof. Flint of Edinburgh University. There are few Scottish writers who enjoy the wide European reputation of Professor Flint, and this he is well entitled to by his rare learning and his philosophic grasp of history. Pronounced socialists will admit that Dr. Flint's pages, while given to abstract definition and argument, are interesting and instructive reading. It is wholesome to have writers in an age like ours, of experimental social legislation, pointing out the defects and the unworkableness of the huge collectivist ideal, and contending for individual rights and enterprise. Only when we see a great municipality like ours that has just taken over the management of the tramways, we seem unconsciously to have absorbed a good deal of the system we oppose theoretically. Sir William Harcourt has said with a mixture of truth, "We are all Socialists now."

The newly-issued *Studies in Theology* by Dr. James Denney, who delivered the lectures in this volume to the Chicago Theological Seminary in April last, is a work that is sure to be eagerly read on both sides of the Atlantic. His pages bear marks of wide reading, but Dr. Denney's modesty is equal to his learning, and one finds much hidden away in notes that would establish the reputation of more than one good theologian. There is evidence throughout this unpretending but important volume of clear, reverent and independent thinking on the teaching of the New Testament. Opponents like Ritschl are vigorously but fairly controverted, and the writer's own opinions are carefully formed and expressed in faultless style. We know Dr. Denney as a plain and impressive preacher, but this volume clearly foreshadows him as an able and systematic professor.

Mr. S. R. Crockett, the author of *The Raiders*, who has suddenly come to the front as a writer and story-teller, only last Sunday intimated his resignation of his ministerial office in the Free Church at Penicuik near Edinburgh. This gave all the world a shock of mild surprise. Literature, Mr. Crockett thinks, is in need of men who will hold up in their writings the banner of belief and not conceal their Christian sympathies and convictions. We shall hope for real good from this change now that this gifted and popular writer has liberated himself to work on fresh lines among the intellectual and moral forces of our time. Quite lately we spent a pleasant half-hour with Mr. Crockett at his charming residence. His manner is kind and unaf-

fected. He was full of his literary projects, of his recent stay with John Ruskin, the old man eloquent, but now feeble, and of keen regret at the loss of his friend and literary master, R. L. Stevenson. America and Britain are one in that regret.

Glasgow, Jan. 11.

W. M. R.

CURRENT THOUGHT.

AT HOME.

The *Christian Leader* (Universalist) wishes it could dispute Rev. John W. Chadwick's recent saying, "I have found much more narrowness and bigotry among extremely radical people than among the orthodox"; but it is obliged to say: "In a somewhat wide acquaintance with men and books, as well as with schools and parties, it has been pressed on our attention often how much more broad, inclusive and tolerant the representative thinkers and scholars of the orthodox strain are in our day than the representative thinkers and scholars of the radical type. This is particularly noticeable in the reviews and the critical literature of the two parties."

Miss Frances E. Willard, in the *Union Signal*, says: "Reformers find at last the futility of putting the new wine of a new kingdom into the old bottles of an outworn conservatism. It is not under the political parties of the present, nor through the churches as now constituted, that the Golden Rule will be applied to the new conditions that are rushing upon us with the force of gravity and the persistency of fate. . . . It is not those who have achieved, but those who would achieve, through whom the Golden Rule shall bring the golden age. . . . I will go further and say we want all the means of production and exchange to be so controlled and conducted by a majority of the people that the Golden Rule shall be carried out whether some people will or no."

Rev. Dr. W. S. Rainsford writes to the *Churchman*, rebuking it for its abuse and misrepresentation of John Burns. He says: "He is an extremist of course; as such he naturally holds many views that at present give rise to fierce divisions of opinion. But no one who knows anything about the man or his career is likely to agree with the verdict of your editorial. . . . Church papers make a mistake when they pour abuse on such men. The great ecclesiastics in England have for years set a far wiser and better example."

Judge Albion W. Tourgée writes to the *Northwestern Christian Advocate* defending the thesis that "the heirs of a person killed through the wrongdoing or neglect of another person, corporation, or municipality, ought to have a right of action against those from whose neglect his death resulted;" and, applying it to the solution of the lynching problem, he says: "The way to the public conscience lies most often through the pocket-nerve. As soon as counties found themselves taxed for the luxury of mob murder, it would grow unpopular. Men would clamor for the punishment of murderers for whose barbarity they had to pay."

Harper's Bazar says: "What brightness, what breezy companionship, what touch with the great, busy, throbbing world of men and events these narrow lives might know if in some way they could be brought nearer the rest of us! Looking at the piles of papers, illustrated and otherwise, which accumulate in our homes, we sometimes wish that no single one of these were ever suffered to be wasted or burned. On desolate mountain peaks there are signal service watchers to whom they would be a boon; in the dugouts and cabins of the home missionary they would be welcome; in many a mountain farmstead they would be, once admitted, cheer and comfort and warmth and sustenance."

ABROAD.

John Burns, interviewed by the *Daily Chronicle*, says he admires the American people.

"They are amenable to criticism; they like practical advice. Divert their best men from dollar-hunting and yoke them to the service of their state and they will do wonders. . . . The great trouble, to my mind, is in the alien workmen, especially the Italians. . . . Men's lives are used up faster and more freely under the American industrial system than in our own. . . . I am convinced of the incomparable superiority—including a far greater moral effect—to our own [prison system], which is too brutal and morose. . . . The schools are splendid, the teachers have a better social position and a larger moral influence. The American grudges nothing for his schools. . . . The desecration of city beauty is appalling. . . . A constitutional monarchy has its limitations, and a plutocratic republic, run by concentrated impersonal capital, may have deeper sources of evil. But while I am more and more a socialist and opposed to monopoly, I am more and more convinced that anarchy, the narrowness of the doctrine, and the impracticability of the physical force man must be combated. The day of the agitator is declining, the day of the administrator is coming."

W. T. Stead, in the *New Age*, discussing The Hope of Peace in Europe, says: "The difficulty with a good many good people who are sincerely anxious about the cause of peace is that they fail to see the difference between the use of the soldier as a policeman and the use of the soldier as the instrument of lawless ambition, or of national or racial antipathies. . . . It was by the use of the soldier as a policeman that the rule of the soldier as a soldier was banished from these islands. As it was in England, so it will have to be in Europe. Not by voluntary forswearing of the use of weapons will the millennium come about. Not by the establishment of an international tribunal, with authority to issue awards which the disputants will be free to reject, will war be banished from the Continent. If ever Europe is able to disband its armies, it will be when the nations of Europe acquire a sufficient degree of confidence in each other to be willing to allow those armies to be wielded as a homogeneous force against any disturbance of the peace."

THE CHRISTIAN ENDEAVOR MOVEMENT IN EUROPE.

BY REV. FRANCIS E. CLARK, D. D.

As the fourteenth anniversary of the beginning of the Christian Endeavor movement is drawing near it may be of interest to know how this "Yankee notion," as some of our friends in England were inclined to speak of it a few years since, is progressing in the lands across the sea. A writer in *The Congregationalist* a year or two since, I remember, told of his difficulty in discovering a Christian Endeavor meeting in London. He would scarcely experience the same difficulty today. Having just returned from another visit to the motherland, I can vouch for a most astonishing gain in interest and enthusiasm for this cause.

The Endeavor Societies of England have increased more than a hundred per cent. during the last twelve months. They have found their way into all the Nonconformist denominations and to a limited extent into the Church of England, and not only in England but in Scotland, Ireland and Wales, where the movement has been of more recent growth, the society seems to have struck its roots deep into the soil.

The English are not a convention-going people as are Americans, and I fear that some of my English friends thought I was indulging rhetorical license when in former

years I have told them of the tremendous crowds of young people and the unbounded enthusiasm which mark our State and international conventions at home. On this visit, however, I think they have acquitted me of all exaggeration, for they know how it is themselves. The Endeavor conventions in England are the same multitudinous, enthusiastic gatherings of young Christian hearts as they are in America. At a meeting in London the Metropolitan Tabernacle was thronged with the exception of a few seats in the topmost gallery, and yet no public notice of the meeting had been given and only the Endeavorers from the 150 societies of London were admitted. In Bristol, where there are already 100 societies, the eager throng was scarcely less, and the largest hall in the town could not contain them all. In Cardiff, Edinburgh, Dublin and Derby the meetings were also of exceptional power and interest, while the committee of ways and means at Birmingham, where the British national convention will be held next Whitsuntide, are almost as perplexed by the prospect of the seven thousand Endeavorers whom they have assurances will gather there from all parts of England as is the brave Boston committee of '95, which has undertaken such a Herculean task for next July.

The Baptists are the leaders numerically in the movement in Great Britain, with the Congregationalists a good second; and throughout the United Kingdom the movement has had far less denominational jealousy and opposition to overcome than it has had in some quarters in this country. Among the Congregationalists who have societies in their churches and who speak heartily in its favor are Dr. Dale of Birmingham, Dr. Berry of Wolverhampton, Rev. U. R. Thomas, the new chairman of the Congregational Union, Rev. Douglas McKenzie, chairman of the Congregational Union of Scotland, and many other notable names that I might mention.

When we cross the channel we find that for some time the society has flourished in the McAll Mission of Paris, but more recently it has been taken up by the old French Protestant churches, and is spreading rapidly among them. The general official Synod of France has strongly recommended the formation of Christian Endeavor Societies (or *Société d'Activité Chrétienne*, as it is there called), and such men as Rev. Theodore Monod are strongly commending it to their brethren. Dr. Monod, in writing about the matter, says that the society has come to his own church "like a breath of spring." "I like," he says, "at the same time its spirituality and its practical spirit, its strength and its suppleness, its unity and its variety; in short, its high ecclesiastical value, in the better acceptance of the term, and at the same time its spirit of Christian fellowship, thanks to the common title, which unites all the societies under its large banner, at the same time leaving to each the most entire liberty."

In Switzerland a beginning has been made in the city of Lausanne and a devoted Swiss pastor has been appointed superintendent for that country. The same is true of Italy and Bohemia, while in Germany of late both the religious and secular papers have had not a little to say concerning this new movement. The meetings that I was asked to address in Berlin, Frankfurt-am-Main, Liegnitz and other places were largely attended, and the interest exhibited was

far greater than I expected to find. Under most favorable auspices has the work started in Germany, with such men as Count Bernstorff, Baron Rothkirch, Pastor Stieglitz, Pastor Klemm and others as its warm advocates. Already within a few weeks a number of societies have been started though hitherto there has not been one in the "Fatherland" to my knowledge. One of great promise is in the University of Berlin.

I have returned home to find the cause in a most flourishing condition in this country, thanks to my devoted associates in the work. The year begins with over 37,000 societies, embracing almost two millions and a quarter members in all parts of the world. May the new year add to the devotion, the humility and the loyalty of this host of young disciples, and may the 50,000 young Endeavorers who will visit Boston next July leave a great blessing behind them.

GRASSHOPPER RELIGION.

BY REV. A. H. QUINT, D. D.

The word grasshopper suggests July rather than January, and hay fields rather than snows, and therefore the title above may strike one as out of season. But it should be noted that while hay work is necessarily in summer, and mental or religious work is apt to be in winter, the grasshopper activity may be remarkably similar in the two. The grasshopper is decidedly versatile, never remains long on one stalk, and hops from one to another with great agility. His movements are always accompanied also by a kind of shrill buzz, which, although monotonous, is doubtless the grasshopper's self-contented assertion of progressiveness.

A man whom I had reason to reverence in my boyhood was so regular in attending his own church that he was doubtless considered to be narrow. If he was absent the pastor inferred that he must be ill. I know that he was occasionally urged to go somewhere else and hear some new thing which was to be said, or some new minister who was to speak, but he calmly and kindly kept on his way. He was an intelligent and devout Christian and had settled convictions. He heard the truth preached in his own place of worship, and he had his own minister to help by his presence. He was not in search of novelty, being satisfied that true progress consisted in growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He came to be one of the pillars in the house of God. His life was serene, his old age happy and his memory honored.

I confess that I have come more and more to like that kind of steadiness. The outward regularity implies settled inward convictions and principles. Such steadiness suggests depth of thought rather than superficial assumptions. A rooted tree is not a grasshopper.

Of an opposite kind, I remember a professed Christian down by Buzzard's Bay who used to go about from church to church Sunday by Sunday, and who exercised his gifts of utterance successively in the different prayer meetings. He did it, I believe it was said, to show his unsectarianism. Besides, he got good everywhere, obtaining the choicest excellencies of each church. It enabled him to select the rarest bits from the various bills of fare, which he could traverse with grasshopper agility.

But I think I never heard that he was relied upon anywhere for pecuniary help toward church expenses.

Still another was one who roamed the pastures Sunday afternoons and with a little hammer, which he, being a stone mason, providentially had with him, chipped the rocks which he found in his wanderings. He united thrift with godly meditation. At the Sunday evening prayer meetings he was active and always started the singing of a hymn of which he was fond:

Prone to wander, Lord, I feel it.

Possibly the variety of methods for useful work which are particularly prominent just now may afford a safer outlet for the active spirit, mingled with the love of novelty, to which I am referring. Some well-meaning man is full of life. He must be constantly busy. It is essential that there be an overflowing of his exuberant impulses. It is fortunate that he can take to some one department and keep to it while its novelty remains. Then he can skip to another, and then to another. In some one department he can invent varieties, say in the exercises of some society, and he can thus secure great freshness. Possibly a pastor may have the same gift. He invents new methods of church work. He has great power in organizing. He has a new committee. It is not always certain, however, that his schemes have in them the life which would make them a necessity. Occasionally it has been found that the pastor himself lost interest in them in a few weeks and enthusiastically invented some more. There is nothing like being busy.

After all, there is something vastly more important than these outside things. There is no religion without beliefs. How are these beliefs to be acquired? Perhaps I may change this to say how will they be acquired? Perhaps they will have depth, perhaps they will not. Perhaps they will be settled, perhaps they will be changeable. Really there was pathos in the lately reported humorous saying of Holmes, "We wake up in the morning and ask ourselves, What do we believe today?" The grasshopper system is necessarily superficial, but the superficial is not always necessarily of the grasshopper kind. One may be permanently superficial. I know nothing that can foster this more successfully in the matter of knowledge than some periodical clubs which I have seen. One number of a periodical will contain labored articles on science, history, politics, art, and each member is allowed one week in which to master the whole. There is not a subject in it which ought not to have weeks of study, direct or collateral, if one is to obtain anything more than a smattering by which he can glibly repeat a few names or words. This necessitates the superficial.

The grasshopper kind is different, because, while being superficial, it leaps from one thing to another. Now in religion here is a method which I can warmly advise for those who like it, and who have the celerity for it. One should try orthodoxy for a while. But being broad-minded and liberal, and being desirous of new thoughts and fresh deliverances, he should next try temporarily the ministrations of the most extreme radical and revel in his freedom. By and by he should devote himself with sudden reaction to the delightful sermons of Phillips Brooks, and should know nothing else. Eventually tiring of these, he rejoices in a course of lectures by Rabbi

Somebody, in whom he finds a new revelation. In due time he should hop to the Oriental Protap Chunder Mozoomdar, and sit at his feet with a certainty that the Asiatic mind has the profound universal religion. Each of these in turn is to be supreme for the moment. Each is to be forgotten with each successive hop. The whole system is profound, learned, wise. It has the great advantage of not requiring any foundation for any opinion. It is easy. It is like the old pamphlets—"the French language without a master in six lessons." It has also the warrant of some philosophical minds, who jump from one foreign philosophy to another because a new professor has got out a new introspection.

I think, on the whole, that we all prefer to have people positive. If one is an open Unitarian, we respect him as such and acknowledge his honesty of purpose. So with a Baptist, Methodist, Episcopalian, or any other in the religious field. A real and genuine Hindu is worth something.

Speaking of grasshoppers, I am reminded that the New Hampshire legislature, about a dozen years ago, offered a bounty for the collection of these insects. If I remember correctly, it was finally decided that grasshoppers were worth a dollar a bushel.

NOT NICENE BUT UNIVERSAL.

BY REV. GEORGE A. JACKSON, SWAMPSCOTT.

Through the readjustment of religious thought which is now going on, one old theological idea is emerging with new power and splendor. It is the homoousian doctrine, emphasized at Nicæa. Marvelous has been the experience of this truth. To say nothing of its career through the ages, here in Eastern Massachusetts it was for a long generation treated with scorn. Opponents ceased even to combat it, while for the twenty years before the last five its very receivers have seemed disposed to hold it in dignified silence. Like the ax or lance hung up in baronial halls, it has been regarded as a much honored weapon of the past rather than an instrument of power today.

But a silent revolution has been going on. The administrative conception of Christianity, providentially adopted by the Latin mind for the subduing of the untutored West, has wrought, and in its own sphere is still working, its beneficent work. But Christendom is no longer dark, as was the millennium which followed Augustine. Intellectually and morally, it is prepared for something better. So, side by side with this juridical system, in which the divine Emperor has been held to be governing the world as a revolted province, men for generations have been feeling after a deeper and truer Christianity. Since Coleridge's day this desire has been finding expression in our English world, as well as elsewhere, until a revolution, greater in some respects than that of the sixteenth century, is now in noiseless but irresistible sweep.

Our faith, we have found, has an essential and ideal being, apart from the administrative form forced upon it by the exigencies of a falling empire. In other words, Christianity is universal and eternal. Creeds but formulate what already is and would be if creeds were not. Churches, under God's guidance, make this or that use of Christian truths—Rome hers, Geneva hers, Canterbury hers. But, whether they cor-

rectly state or grossly distort them, whether they rightly use or sadly abuse them, Christian fundamentals are eternal truths destined by their power to sway the world.

For instance, this truth suggested, rather than contained, in the famous homoousian. Today, after long centuries of Latin misinterpretation, we are coming to see what the Greek Christians who insisted upon this term meant by it. They were dominated by the thought, not of a material substance identical in the Father and the Son, but of the immanence of God, which, apparent in all souls, in Jesus Christ became absolute. In His sons—this was the eternal truth—God is, in expression. Pre-eminently then and absolutely, not something like Him, but Himself was in expression in His Son. Now that this immanence of God in His sons was not an assumption of the Nicene age, that Alexander and Athanasius only insisted on what was to them an axiom of religious thought, is revealed to us by recent discoveries in Egypt.

These champions of the Nicene symbol, it is well known, were clergymen, one of them Bishop of Alexandria, the center of Greco-Egyptian learning. They had been preceded by generations of Christian scholars, versed in all the lore accumulated in the great Alexandrian library. They knew, therefore, that not only apostles and evangelists, but their very heathen ancestors, also, believed in the indwelling of God in His sons. Not to speak of the common tradition that the great heroes of antiquity were children of the gods and goddesses and inherited their qualities, we have the following specific inscription, which had then been before Egyptian eyes for 2,000 years. Among the recently explored ruins of Tanis or Zoan, in the Nile delta, have been found various monuments of King Sebek-hoteb III., dating back far beyond the days of Moses. On one of these, a magnificent granite statue, are engraved these words:

The Good God, Lord of the Two Lands, Ra-Nefer-a-Ra, Son of Ra, OF HIS VERY SUBSTANCE, HIS Beloved Sebek-hoteb.

The translation is by Miss Edwards, as seen in her Story of Tanis (*Harper's Magazine*, October, 1886). Griffith's translation "OF HIS BODY," given in the Fourth Memoir of the Egyptian Exploration Fund, is not essentially different.

With such an immemorial claim for the "sons of God" in Egypt, it was no wonder that the representation of Alexandrian thought at Nicæa demurred at "like-in-substance," and insisted on "one-in-substance," to characterize the divine Son. Here, then, we have a striking example of what has been scouted at as a late invention of narrow-minded theologians, appearing as a universal truth whose germ was recognized far back in hoary antiquity. Not as yet revealed through any of the accredited channels of inspiration, it must be looked upon as one of those eternal truths to which the incarnation but gave clearer form and set the divine seal.

And as such an eternal truth this homoousian doctrine is once more finding, not a half-hearted acceptance, but a whole-souled advocacy. Around it all who have dismissed from their minds a non-resident God for the indwelling Lord and life of men are drawing together. Not Nicene, but universal, not the assertion of an isolated fact, but the suggestion of an abiding reality in the world of moral intelligences, is the old word *homoousian*.

ANOTHER NOTED ENGLISH GUEST.

Few men in England today are more widely known in religious circles and identified with so many important public enterprises as is Dr. Henry S. Lunn, who is spending six weeks in this country, speaking in a few cities and forwarding the interests of several causes with which both here and across the Atlantic his name is already prominently associated. As projector and editor of the *Review of the Churches*—a monthly corresponding in its own sphere to the *Review of Reviews*—as organizer and president of the Grindelwald Reunion Conferences, as an associate of Dr. Hugh Price Hughes in the great West End Mission in London, as champion in the recent London School Board election of a broad and moderate policy, he has been making his strong personality felt in many directions, and now at the age of thirty-five his fertile mind is revolving other plans, which if carried out may mean not only an increase of personal renown but a valuable service to movements which make for worthy and desirable ends.

Dr. Lunn's life thus far has been uncommonly varied and stirring. Though English born he was educated at Dublin University, and while in his student days took an active



REV. HENRY S. LUNN, D. D.

part in politics, espousing with great ardor Mr. Gladstone's home rule policy and at much cost to himself in the way of petty persecutions. After becoming a full-fledged M. D. and graduating with high honors, he sailed for India as a Wesleyan missionary in 1887, but was obliged to return after a year's stay on account of ill health. At this time he gained much notoriety at home by severe criticism of Indian missions, on the ground that too much attention was paid to educating the upper classes and that the missionaries identified themselves too largely with the ruling caste. This attack caused estrangement between him and the officials of Methodism, which led eventually to Dr. Lunn's severing his connection with English Methodists and joining the Methodist Episcopal Church of America, into which he was received by Bishop Vincent a year or more ago.

While the Grindelwald Conferences have not been as yet remarkably potent agencies for securing organic Christian union, they have brought together every year since 1892 a small but choice company of men, eminent in all branches of the church, who have found much in common. Last year the conference was broadened in the direction of Chautauqua ideas, and fully 2,500 persons during the summer attended the meetings. As the years have gone on Dr. Lunn has done more and more in the way of stimulating travel from England to the Continent and of organizing parties for special trips. This is one of his objects in coming at this time to America. The W. C. T. U. has placed in his hands the task of organizing a party to attend its third World's Convention at London next June.

This party will sail on the Berlin June 5, and persons intending to join it should write at once to Dr. Albert Shaw, *Review of Reviews*, New York. For the unusually low figure of \$200 a four weeks' trip, including London, Switzerland and Paris, is offered, while two other trips are available, covering in addition portions of Italy and costing, respectively, \$250 and \$300.

In this connection it may be well to state that the contemplated trip around the world, organizing under the direction of Dr. Lunn, to carry the W. C. T. U. polyglot petition has been postponed until 1896, but a foretaste of it will be had in Washington, Feb. 15, when Lady Henry Somerset, Miss Willard and other leading temperance workers will present this document to our government. The petition urges the separation of all governments from the protection of the alcohol traffic, the opium trade and the legalizing of social vice. It will be brought before British rulers at the coming convention in June.

Dr. Lunn will preach in Boston twice next Sunday—in the morning in one of the Methodist churches, and in the evening at Berkeley Temple on the invitation of Rev. C. A. Dickinson. On Monday he will address the ministers, bringing before them particularly the cause of reunion which is so dear to his heart. We assure Dr. Lunn that he will be heartily welcomed in Boston.

KANSAS CITY'S HOPES AND STRUGGLES.

In the midst of rejoicings over municipal redemptions recently reported from so many civic centers, Kansas City has been becomingly quiet, but there are signs that her salvation from misrule is nearer than when she began to believe it possible.

Some years ago, when our "boom" was at its height, corruption gained a firm grip upon this city and county, because men thought they could better afford to be robbed by rotten officials than to spare the time for stopping their thievery. Political jobbery located our fine City Hall and noble Court House in a hole in the most disreputable section of the city, and several gangs, Tammany Halls in embryo, sprang up and flourished, fattening on the pillage of public treasures and with protection from corrupt courts.

At the city election last spring a tidal wave overwhelmed the ballot box stuffers, and at the election in November a like fate overtook the corruptionists, despite the fact that in a single ward with barely 600 resident voters there were returned over 1,600 votes. At the last moment forged returns robbed the elected county marshal and prosecuting attorney of their dues, but the crime was so blunderingly palpable that the governor, after a personal investigation of the documents, has refused to issue commissions for these offices, and it is hoped that the contests now pending will be speedily pushed to a just issue. We are looking with some hopefulness to the present legislature, with its Republican majority on a joint ballot, to revise the election laws of this city and St. Louis, which now seem designed for making crime easy and its punishment impossible.

Another stronghold of misrule has been in our city legislature and in the high-handed away of our two most detested monopolies, the water and gas companies. After years of expensive and tedious litigation, carried to the highest court, the former corporation has been compelled to deed its works to the city. The immensely lucrative and exclusive franchise of our gas company, a part of the gas trust of Philadelphia, expires in a few weeks. For several years it has been trying to secure a renewal at its own terms, offering, as reported on good authority, \$100,000 to a local politician to secure what it desired, and at one time lacking but one vote in the council to pass its corrupt ordinance over the assured veto of the mayor. It recently sought

to railroad through the council one of the most outrageous franchises ever proposed for the robbery of the public, its lobby being led by Colonel Dudley of "blocks of five" fame in Indiana politics some years ago, but exposure by the *Evening Star*, our one independent newspaper, defeated the plan, and after a most exciting battle boodle has been beaten and a new company has received a franchise, admirably protecting the city and individual consumers, to furnish dollar gas.

In this fight the representatives of the A. P. A. who entered the council last spring have apparently proved traitors to honesty and to the people's interests, while two Irish Catholics, one of them a saloon keeper, saved the day, the latter casting the decisive vote against the gas trust. While in some instances the A. P. A. has been helpful in nominating and electing reformers to office, notably in the case of our chief county official, it is becoming evident that we can hope little for the purification of our politics from this agency, for in its practical workings it puts into power men who are worse than the Catholics it so bitterly hates and antagonizes.

In the enforcement of statutes against gambling and lawless saloons, the city has received valuable help from a fearless police judge elected last spring and from the West Side Law and Order League, which has won some valuable victories by shrewd and persistent work. Its president, Mr. Thoma Jones, is the Sunday school superintendent of our Tabernacle Church, and is also at the head of the Missouri State Union of Christian Endeavor, and to his legal skill and Welsh fervor we are greatly indebted for the gains thus far made. The assistance of two powerful railroad corporations has been enlisted in the fight against the saloons near their shops and yards, and there is a strong hope that many of last year's dram shops will fall of license for the new year. The chief obstacle thus far has been the apathy and willful refusal of the police commissioners to do their sworn duty. They have been too much afraid of the saloon vote.

Across the imaginary line running through the thickest business portion of our West Bottoms, we step into Kansas and find ourselves in the stronghold of the gamblers. The new legislature at Topeka has made a fine beginning in its action on the anti-lottery bills which are being brought before it. Rev. J. G. Dougherty of the First Congregational Church in Kansas City, Kan., has long deserved and is now beginning to receive the credit for valuable leadership in the tedious fight which now seems to have resulted in a substantial victory. He has made himself felt all over the State, as chairman of the Good Citizenship Committee of the C. E. Union, in his efforts to rouse public sentiment and secure a legislature that shall resolutely attack a gigantic evil. Local authorities have been either unwilling or unable to suppress these lotteries and dives along the "State line," which have done our united city manifold more hurt than all the saloons, and at the present date of writing we are watching with great anxiety for the action of Congress, which alone has the power to completely crush these devilish enterprises.

Our greatest hindrance to the promotion of civic righteousness in this city is lack of leadership and the failure to find a rallying point for aggressive workers. The despair or indifference of reputable citizens has allied itself to the distinctly vicious purposes of the baser elements, and the partnership is a potent one. Our Ministers' Alliance, comprising representatives of nearly all the Protestant churches and meeting every week, could easily become a mighty power in this direction, but the stout opposition of conservative members to any combined action in social or civic reform is an insuperable obstacle. If the scattered forces of righteousness could once be united, we might hope for the speedy coming of better times in our midst. J. L. S.

The Home

A HYMN FOR MOTHERS.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience! still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live!

—Washington Gladden.

Though not written specially for them, the above hymn has a peculiar fitness for mothers. How lowly our service in the home and yet how buoyant our spirits if we are walking with the Master and have His help to bear

The strain of toil, the fret of care.

How slow of heart our children often seem, how irresponsible to our appeals! Who but the Master can give us the "clear, winning word of love" which will move them to accept His leadership? And surely the mother's ever-recurring prayer is for patience, such patience as comes only from keeping close and dear company with the Lord. Then how much trust and hope we need as we look out timorously upon the future for our children, that "broadening way" which, in spite of all its possibilities of failure, we trust will bring them years of useful service and win the final plaudit, "Well done." There are few hymns which better express the deep yearnings of a mother's heart.

SIX INVESTMENTS FOR UNIMPROVED CAPITAL.

BY DELIA LYMAN PORTER.

I.

"How these magazines litter the table!" said a busy housekeeper, one Monday morning, as she cleared up the sitting-room. "I really do not have time to more than glance into one *Century* before another comes, and the old ones go up to the garret closet, which is already more than full, and it's the same way with *The Congregationalist* and *Public Opinion*."

"O, papa!" said a home missionary's daughter in their bare little frontier home, "I've read these old magazines through and through. What wouldn't I give for a fresh *Century* to read you this long, dull winter evening!"

The missionary smiled sadly. "Hard times and cut-down salaries leave small surplus for four-dollar subscriptions, my daughter."

Just then the garret shelves in that Eastern home groaned with the weight of a fresh pile of magazines and papers.

II.

One morning in early spring a widow bent over an open trunk with tears in her eyes. "Dear Robert," she sighed, as she lifted out and shook the garments one by one. "Four years it is since he wore these clothes. I cannot bear to look at them, and yet they

will be destroyed by moths if I do not." The tears streaming down her face showed the freshly opened wound as she laid away for another year the contents of the trunk.

Around the corner in the same city a young man was also looking over some clothes.

"No, it's no use!" he said to himself. "These are so worn and threadbare and patched I cannot with any self-respect appear in them any longer. I must simply give up going out after I come home from the shop and on Sundays, too, until I can pay that debt and buy more. It will take months, but it can't be helped."

At that moment a moth, unseen by the widow in her brushing, was making fresh inroads into a fine coat.

III.

"More flowers still!" cried a young girl, as the florist's wagon stopped for the fifth time before the house. "How beautiful my tea will be!"

And indeed the profusion of flowers added much to the beauty of her coming-out reception, flowers everywhere—roses, carnations and violets. But in the evening the young girl and her parents went out to dinner, and the beautiful scene was deserted.

"What a pity," said the parlor maid, as she drew down the shades, "that nobody should be enjoying these lovely flowers, as fresh as fresh can be!"

Two blocks away in a hospital ward after ward was filled with tired sufferers tossing on their narrow cots. How bare the white walls looked! How tiresome it was to lie for days in the same spot seeing always the same monotonous and necessarily plain surroundings. A white capped nurse came in wearing a bright red carnation in a button-hole of her dress. How the eyes of the patients brightened at the bit of lovely, cheering color.

At that moment the parlor maid in the deserted parlor counted, "One hundred—one hundred Jack roses and three hundred carnations!"

IV.

"Are you going to the lecture this evening?" said the doctor to his wife. "It is finely illustrated and you will enjoy it. I can't get off myself, but you could get some friend to go with you."

"If I am not too tired after the Bodman's reception," replied his wife. But she was too tired, and decided at dinnertime not to go. The tickets went into the wastebasket.

The tired seamstress left the doctor's house that night with a wearied step. She had worked hard all day, but would not have minded that had there been anything pleasant to look forward to in the evening. A lonely garret room, in which was a pile of night sewing, was her only goal. On her way she passed the brightly lighted hall where people were pouring in to the enchanted land of travel to which the modern illustrated lecture takes its hearers. "If I could spare the money, how it would freshen me up," she sighed.

Just then the lecture tickets, with the other contents of the doctor's wastebasket, were burning up to start the library fire.

V.

"John, be sure to exercise the horses every day," said the master, as with his family he entered the railway station, bound

for a week's holiday trip. So John, the coachman, every day drove Prince and Kitten, the two high-spirited horses, up and down the park, grumbling a little at the time and trouble it took.

Less than a stone's throw from Prince's and Kitten's stable was a tenement alley, where behind a small-paned window the pale, thin face of a little boy looked wistfully out. Day in and day out the poor little fellow sat there, for ever since the wheel at the wire factory had caught his foot he had been a cripple. The close air of the ill-kept rooms was fast draining his little life away. His eyes shone as he watched Prince and Kitten prancing past his window.

"O, if I could but go to ride in the park!" sighed the little boy.

Could Prince and Kitten have heard? for they suddenly tried to turn into the little alley in which the tenement faced, till a sharp cut from John's whip sent them on their way.

VI.

It was the morning after Christmas. In a luxuriously furnished nursery a little child sat on a rug surrounded by such a quantity of gay and elaborate toys that she was perfectly bewildered. Dolls, blocks, picture-books, toy cars and animals lay around in endless profusion. It was plain to see that the child was wearied and tired by so many.

"Shure, she'll keep a-waking up all night after getting so excited," cried the nurse; "and the closet is so full now with her old toys I'll have to clear them out up garret."

Over a washtub in a miserably furnished cellar room bent a thin Irishwoman. On a hard cot in the corner were two little children, who had been amusing themselves with three spools on a string, but who were now weary of that and were fretful and cross. The poor mother had to keep leaving her work to pacify them.

"Mammy, I want a cart like what I saw in the store window," teased little Jack. "And me wants a dollie," echoed small Mary.

Just then as the nurse in the other house was carrying a box full of toys up garret it so happened that a tin cart and a bright worsted doll fell out on the stairs.

THE LITTLE DRESSMAKER.

BY MRS. M. C. RANKIN.

She wasn't so very little, and yet that always seemed the proper adjective for her. She was slight, delicate-looking, hardly more than a girl in years, but worn and faded with care and anxiety. When her father died, some years before, she found herself left with the care of an invalid mother wholly without property. At first the future looked simply impossible—there seemed to be nothing that she could do. Then her mother reminded her of her skill with the needle and the "knack" she had always shown in matters of dress. She caught at the straw and resolved to make an attempt as a dressmaker.

It had been much easier getting started than she had expected, and for five years she had been working steadily, until now she carried on a large business. Still the look of care grew deeper, and her life seemed a constant struggle.

I had employed her for two years and felt so well acquainted with her that I ventured to say one day: "I hope you are able to lay up something every month so that you won't have to work like this many years longer."

"O," she said, with a sigh, "I don't see much chance of rest for me. If I could get all the money I earn, 'twould be a little better. But first there's the rent, and mother's doctor's bill. Then I have to hire all the housework done, and girls are so wasteful and extravagant. The sewing-girls must be paid, too, and you'd be surprised to know how fast my carpets get shabby with so many walking over them."

"I can see that you must have a great many expenses," I said, "but I can't understand your having any trouble in getting your money. Surely no lady would hire a dress made unless she could afford to pay for it."

"O, 'tisn't that they can't afford it," said the little dressmaker, "but they want the money for other things, I suppose. You'd be surprised if you knew the people who keep me waiting for my money. Why, one of the most prominent ladies in your missionary society has owed me sixty dollars since last spring. I think she'll pay sometime, but meanwhile I need the money every day."

"Then every little while I fail to get a response to some bill, so I go to the house only to find that the family moved away some weeks before and the newcomers know nothing of their whereabouts. I have to be on my guard, too, with the young ladies up at the academy, or I'm sure to lose. Only last week I went up to collect a bill of twenty dollars, when I was politely informed that there must be some mistake as there was no one of that name at the academy. You see the girl must have been clever enough to give me an assumed name and manage so as not to be found out. I think the girls get clothes without the knowledge of their parents, and then they don't know how to pay for them. O, I've learned that there are all sorts of ways of getting out of paying one's honest debts. Of course they all know that a poor dressmaker can't afford to hire a lawyer or make any fuss, whether they pay or not, and they act accordingly."

"I'm sure it must be thoughtlessness," I said. "No one would deliberately keep your money from you. It is simply that they don't realize that the lack of it causes you any inconvenience."

"You are very charitable," replied the little dressmaker, "and I hope you will never have reason to change your opinion."

But there was a hard look in her eyes which wasn't natural to them, and I went home saddened. As I thought over our conversation, I wished that every woman who had ever withheld from another her just dues might see my little dressmaker as I saw her, daily overtaking strength and nerves, growing old before her time and having her faith replaced by cynicism. Surely a sight so pathetic must touch the heart of any woman and make it impossible for her ever again to use, as her own, money which really was no longer hers, but the rightful property of one of the world's toilers.

It has been said that one ought, every day, to hear good music, see a good picture and read some noble words.

MY OFFERING.

BY JOHN B. TABB.

He asked me bread—the bread whereby alone
The beggar Love could live;
I gave a stone.
He asked me fish; and I, a passion's slave
(All that I had to give),
A serpent gave.
Then came His benediction: "Lo, in Me,
A stone retributive,
A serpent, see!"

THE GIRL-QUEEN OF HOLLAND.

BY JEANNETTE A. GRANT.

If you were to find yourself in The Hague, the pretty capital of Holland, one of the things you would most desire would be a glimpse of the young queen. She is only fourteen years old and has been a queen since the death of her father, King William III., in 1890. Her full name is Wilhelmina Helen Pauline Mary, but she is generally mentioned as Queen Wilhelmina. Of course so young a girl can hardly have wisdom enough to rule her subjects, and Wilhelmina is most fortunate in having a dear, wise mother, who devotes herself to educating her for the responsibilities of her royal station. Until she is eighteen years old her mother, Queen Emma, is at the head of affairs in Holland and is known as the queen regent.

Queen Emma is the young widow of William III., to whom she was married when only nineteen years of age. She is the daughter of a German prince and fitted by birth and education for her high position. The king was sixty-two years old when they were married and in failing health. By her devotion to him and her amiability she won the hearts of the Dutch people who are very proud of both queens. She is still a young woman, not yet forty years of age. Wilhelmina is her only child.

William III. was king of Holland for forty years, from 1849 until his death. He was the last male representative of the great House of Orange, to which Holland owes her independence. The story of the noble Prince of Orange, known in history as William the Silent, belongs to one of the most thrilling epochs of the world. It was he who freed the Netherlands from the horrible tyranny of Spain, sacrificing his property for the benefit of his country and at last falling by the hand of an assassin in 1584. Holland never forgot her debt of gratitude to the Prince of Orange and today honors him in his sole descendant, the young queen. The government of Holland is a limited, constitutional monarchy. It is hereditary in the male line but provides that if there is no crown prince the throne may go to the daughter of the king. William III. was married when he was a young man and had two sons, but they both died before their father. The elder, or crown prince, spent his last years in Paris, not caring for his own country and leading a wild life. His brother was sickly, and it was well for Holland that neither became her king.

And so it is no wonder that the Dutch are thankful for their little queen and for the careful training she is receiving to make her "like a king." She is patriotic and dignified and withal has very winning ways. She has a calm, sensible face and they often speak of her as "a sweet child." The people of The Hague like to see the two queens taking their daily drive together, looking very happy in their sweet companionship.

Although she is a queen, young Wilhelmina is much like all children of her age. She is fond of outdoor exercise and very happy in driving her pony team of six ponies, two abreast. She is an enthusiastic stamp collector, and when our Columbian postage stamps were issued an early order for a set came from the queen of Holland.

Some of the stories told about Wilhelmina show that there is a little roguishness in her disposition. But I have never heard one that did not show that she was truthful and obedient—good qualities in kings and queens as well as in other people. Among her instructors she has an English governess who one day for some delinquency gave her little royal pupil an extra exercise in map drawing. It was a map of Europe, and her youthful majesty said frankly to her governess, "I will draw the map because I wish to be obedient—but you will see!" And when later on she presented her work, behold, she had drawn Holland with fine proportions, but the British Isles were so small as hardly to be discernible! The other proportions were correct.

Another story shows how wisely the mother queen knows how to bring out the best that is in the daughter, ignoring those little attempts at naughtiness that sometimes crop out even in good boys and girls. Not long ago Wilhelmina, wishing to speak to her mother, knocked with a young girl's brusqueness at the door of the queen regent's apartment.

"Who is there?" asked Queen Emma, well knowing who had given the imperative knock, but scenting a little disturbance in the atmosphere.

Instantly came the imperious reply: "It is the queen of Holland!"

"Then she must not enter," came the astonishing command from within.

There was silence on both sides of the door. The mother heart waited a very long moment. Then in soft tones from without was heard: "Mamma, it is your own dear daughter and—she wants to kiss you."

"Come in," said the mother of the queen, and you can picture the meeting.

The little story which represents the queen talking to a doll, who needed discipline, has a touch of pathos. She was overheard addressing the naughty doll-child as follows: "Now be good, for if you don't I will turn you into a queen, and then you won't have anybody to play with."

Poor little queen-girl, who realizes so young the penalty that attaches to royalty! May she never lack a faithful heart to turn to for sympathy in joy or in sorrow, and may the good, wise mother be long spared to guard and guide and comfort her!

The kingdom of Holland, or, as it is more correctly styled, the Netherlands, is not large as compared with its neighbors. It has, however, immense foreign colonies, especially in the East Indies. Java alone has a population of some eighteen million souls. Here is great responsibility, and great also is the opportunity to do good.

The sovereign of the Netherlands is aided in the affairs of government by a council of state composed of twelve members, and by the ministers of the various departments, the interior, foreign affairs, finance, and so on. With wise counselors and a loyal people, the reign of Wilhelmina, Queen of the Netherlands, may be the best that these last days of monarchy shall produce.

Closet and Altar

Seek a convenient time to retire into thyself and meditate often upon God's loving-kindnesses.

What resource remains when a man is so sunken in sin as to pay no heed to Christian sympathy, help, appeal or warning, when there seems to be nothing left in him upon which the most Christlike desire to serve him can get the least hold? Two resources remain. One is the omnipotent, loving power of God to quicken his dull nature once more into responsive activity. The other is our ability to bring this divine power to bear upon him through prayer. God has not forgotten or abandoned him, but in the mysterious ordering of the divine providence it may be that the exercise of God's power in his behalf is conditioned upon our prayers for him. That may fail him if they fail him. Perhaps his last chance of salvation depends thus upon us.

Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks.*

Jesus needed solitude and silence, and we need it still more. No work worth doing will ever be done for Him unless we are familiar with some quiet place where we and God alone together can hold converse, and new strength be poured into our hearts. Yet we must not stay on the Mount of Transfiguration when demoniac boys are writhing on the plain below and heart-broken fathers wearying for our coming. A great, solemn "must" ruled His life, as it should do ours, and the fulfillment of that for which He "was sent" ever was His aim rather than even the blessedness of solitary communion or the repose of the silent hour of prayer.—*Maclaren.*

Do the work which concerns you at the present moment. Go on quietly with your spiritual exercises; give yourself up many times a day, both heart and mind, into God's hands, commending your work humbly to Him.—*St. Francis de Sales.*

Pray modestly as to the things of this life, earnestly for what may be helps to your salvation, intensely for salvation itself, that you may ever behold God—love God. Practice in your life whatever you pray for and God will give it you more abundantly.—*Dr. Pusey.*

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

—*Keble.*

Almighty and Eternal God, Who dost bid us walk as pilgrims and strangers in this passing world, seeking that abiding city which Thou hast prepared for us in heaven; we pray Thee so to govern our hearts by Thy Holy Spirit, that we, avoiding all fleshly lusts which war against the soul, and quietly obedient to the government which Thou hast set over us, may show forth Thy glory before the world by our good works; for Jesus Christ's sake, Thy Son our Lord. Amen.

Mothers in Council.

THAT CAPRICIOUS APPETITE AGAIN.

Many excellent and practical suggestions have been received in response to the question, Can the Appetite Be Trained? The number of replies indicate a widespread interest in the subject. We cannot print all and have therefore selected five which seem to embody the most essential ideas. A mother of six children says of her own experience: In the early years of my married life, as the little ones began to gather around our table, their diet was made the subject of careful and conscientious study. The best authorities were consulted and a summary of the results was something like this: Children should eat a certain amount of whole wheat foods and cereals in order to make lime for the bones, phosphorus for the brain, a suitable covering for the teeth, etc. My first two children took kindly to such diet, eating what was put before them and asking no questions. But, like the perplexed mother in your columns, when the third little daughter, a healthy, hearty child, took her place among the others, no amount of coaxing or persuasion would induce her to touch any of these dishes. Among the others who followed there was such a marked diversity of appetites, changing often with the growth of the body and the varying physical conditions which attend these changes, that with all due deference to the learned M. D.'s I was forced to the conclusion that children could not be brought up on a uniform diet. There is a marked difference in the external organs of sight, hearing and smell. Some children are color blind, some cannot distinguish musical sounds or the odors of various substances. Then can we not well believe that in the wonderful mechanism of the organs of taste there may be differences which no amount of training will alter?

I would advise this mother to watch carefully that her child does not partake of articles which are acknowledged to be injurious, such as the various combinations in the form of pastry and highly seasoned food. Tell the child what she must not rather than what she must eat, and in the variety usually found on our American tables she will find something to satisfy the capricious appetite. The opinion is gaining ground, I think, that the so-called "slops" do not deserve the high rank they formerly held. My objection to them is this. The first and undisputed requisite of good digestion is to eat slowly and thoroughly masticate the food. How can a child solve this problem over an island of oatmeal floating in a miniature lake of milk or cream, which is so often placed before the little one with the only alternative to "eat what is good for you or starve." C. J. J.

If A. M. B. will consult *Babyhood* for February, 1892, she will find a valuable article by William H. Flint, M. D., entitled Antipathies to Certain Articles of Diet. If the child is still quite young, the habit may be overcome. I have passed through such an experience with my little son, who is beginning now, at five years of age, to eat a variety of food. In his case the trouble sprang from an extremely conservative nature. He disliked new clothes, new methods of bathing or dressing him, a new sleeping place, etc. When he first came to the table he was allowed to have only bread and butter and milk, and became so fixed in that habit that it has been almost impossible to persuade him to eat anything else. Not that he disliked other articles of food, but he hated to try new experiments. He was offered a box of tin soldiers when he would eat an egg, and it took a year to win the soldiers.

Reason has now come to his aid, and successful experiments have given him courage. Too much "nagging" about eating may create an obstinacy that will be overcome with difficulty. Children under three years of age

should not have fruit, and there is some question nowadays as to the desirability of oatmeal for their delicate stomachs. A. M. P.

I have often observed that milk and oatmeal cannot be properly digested by some children. Give the child something that must be masticated. Do not insist that the child shall drink milk. Procure pure whole wheat and crush it in a mortar, if you cannot obtain it in any other way. Make it into "gems" and thin crackers, mixed with only water and salt. Allow the child no candy, cake, pie, tea or coffee, and if she is hungry between her regular meals give her a piece of bread without butter or sugar. I have been in practice over forty years, have raised a family of children and have observed that in feeding and training children you cannot treat them all alike. UNCLE DOCTOR.

I think it is Bishop Vincent who once wrote of his boy, who had no appetite for bread and butter, that he was taught to like them by cutting the bread into strips, or blocks, and building houses and trains of cars therewith. The boy thought it was fine sport to eat up these things, and, seeing them built, demolished and disappear block by block, forgot he was eating what he did not like, or thought he did not like because he liked dainties more. Fruit could be arranged in similar ways; cereals might be stacks of grain, or even chickens in a flood—of cream—to be rescued and devoured. In a similar way children are often trained to like work by rousing the business ability. For instance, Johnny does not like to bring in wood, but if he is, in imagination, proprietor of a wood-yard, and mamma the customer to whom he sells and delivers, he will bring it in as often as she requires. Made paper money is satisfactory payment and a basket an easily improvised team. E. L. H.

Oatmeal is now considered by our best physicians as a very poor food for children, and has caused no end of trouble to little ones with weak digestions and soon ruins the strongest stomachs. . . . I have used it and my three healthy children, who were once ill half the time on a diet of oatmeal and similar foods, could show you what a diet of good meat, simple vegetables, no desserts and no candy can do. A MOTHER.

THE EDUCATION OF YOUNG GIRLS.

The statement of W. C. P. in your last "Council" Chamber reminds me of what Dr. Weir Mitchell says. He affirms that it would be better if American girls were not educated at all until they are seventeen than to have them overwrought as they are at present. He thinks that two or three hours a day are sufficient to keep their intelligence in training and that seven or eight involves a strain. "If girls are maintained in normal nervous condition until they are seventeen they may study as hard as they please afterward without imperiling their woman's life. Overwork and unnatural worry from eight or nine till seventeen mean ruin and wretchedness." In his opinion as much domestic unhappiness is caused in America by nervousness among women as by dram-drinking among men. J. D. S.

HABITS OF DEVOTION.

What course shall I pursue with my boy of fourteen who has given up his childhood habit of saying his prayers? While he was a little fellow and I put him to bed myself it was an easy matter to teach him simple forms of prayer. These he now considers babyish, and for three or four years, so far as I can discover, he has not prayed at all. He says he is not a Christian and has no right to pray. C. L. R.

Beautifying Our Places of Worship

By Rev. Edward L. Clark, D. D.

WE inherit from the Creator our desire to build and our love of the beautiful. The everlasting hills and the pageantry of the ever-shifting clouds please us because we are made in His image.

God worked with men in building the tabernacle. He did not overlook the fringe of pomegranates and bells on the priest's robe, or the material which furnished wicks for the lamps. This "handiwork" the Hebrews called "the work of the thinker." Bezaleel was "inspired" in the use of form and color pleasing alike to God and man. Isaiah was also inspired to express in words the mind of God: "I will lay thy stones with fair colors . . . and all thy children shall be taught of the Lord, and great shall be the peace of thy children." When we learn to read the divine mind in material things we learn, also, how to address Him in the same way—"ways of pleasantness," "paths of peace."

In building we "seek first the kingdom of God." Any display of riches, cleverness in using them, any "corban" or gift made to the temple when it is needed for filial obligations are alike unworthy. Nothing should conceal our purpose to build worthily for God.

This will not interfere with our own use of the building. The requirements of a safe and convenient place for instructing one another cannot be overlooked. But even in this—whatever the extreme evangelical or rationalistic party may say—we must consider associations of form or color which will best bring us to the worship of God.

When we walk with God at the cool of day—or on the Sabbath, which is the cool of the week—we must exclude all sight or sound which suggests toil or amusement as well as pride. It is the place of our rest and His rest. He should be heard in everything. "The Lord is in His holy temple; let all the earth keep silence before Him."

Every acceptable gift takes the form of an offering. Moses recognized this "willing" spirit. David refused to offer "what cost me nothing." David's Lord made a poor widow, by reason of her sacrifice, the ideal giver. A great caliph envied the praise which his servant received. The peasant put a little musk into the plaster of the mosque Kara Amed, though he had no money to buy stone or skill to carve the Koran upon it. The spirit in which a true offering is made never forsakes the work itself.

In every noble giving some one asks, Wherefore this waste? The poor have their need. So has Christ. So had the woman. We must decide with every offering which

of these is the greatest need. We must also consider the matter of time and influence. The sweetness of a generous act goes beyond the house where Christ is. It moves us to "go and do likewise" where the poor lie neglected by the way. By giving "two pence" we learn

hunger of the soul. We reply, it is not because part of the duty relating to the building was done, but because more weighty parts were left undone. Let us build as nobly as we can. Our "gate called beautiful" will draw to its shadow both the lame and St. Peter. Something will be said to the poor better than all giving of silver and gold, something which will put men on their feet to earn with thankfulness their own silver and gold. The refinement which builds for God may be trusted to recognize His image in all men, without respect of person.

A writer of the last generation said, "There is a grandeur and solemnity of worship at Oxford which elevates the taste and purifies the character more than the whole encyclopedia of knowledge." We require schools of medicine, law and theology. With them we should have suitable churches, which are the schools of manhood. Whoever needs a larger charity, a more splendid integrity, sounder judgment, a more brilliant and chastened imagination may find them in worship.

George Herbert might have written about the influence of a beautiful building when he said:

A verse may find him whom a sermon
flies,
And turn delight into a sacrifice.

Certainly it was in the magnificence of Herod's temple that the lad from Nazareth found His "Father's business." How dear it was to Him we may well consider when we see Him weeping over its "goodly stones." It was the great symbol of His resurrection. Its veil was rent when He was lifted on the cross. Who is superior to the need of material things on his way to eternal glories?

Let us also remember that in building for God it is not size or cost of material, but the thought with which we build, which consecrates the gift to ourselves and to others. If this were truly considered some unfinished church towers would not have been commenced, but a greater number would have been nobly completed. There is usually the survival of the fittest in church buildings. With the true economy which is "the law of the

household," generous works appeal to generous hearts and are thereby "saved." Rightly planned churches, like righteous men, are not "forsaken." If they appeal to the lower range of mere convenience, they are met in the same spirit. Lack of faith is lack of funds.

With these general principles in mind, we have need to "sit down and count" other costs. We wish to build with stone. The great expense of lifting, polishing and even carving is done by steam—"fire and



THE FIRST EASTER EVENING

They constrained Him, saying Abide with us; for it is toward evening

how to use our daily gain. Beside this, noble gifts in noble buildings minister in light and lift of heart most to those who dwell in the shadow under great burdens. The poor and the rich have needs of the highest importance even more real than food and clothing. They find the supply for these when they go with the writer of the Seventy-third Psalm "into the sanctuary."

It is said that the buildings most enriched by art have failed to satisfy the



shadows are so deep that a summer noon cannot exhaust their coolness.

In Nashua, N. H., may be seen a perfect illustration of the softening of granite by a judicious use of quarry-dressed stone. The shafts, bands and deep-set arches alone show the use of tools, which were forbidden to the temple of Solomon. The graceful building seems to have grown from the soil, so suitable and simple are its lines.

There are no richer brown and golden stones than those which Roxbury has given to Boston churches. Their perfect face is the line of natural cleavage approached from behind. They would be shaken into fragments by a chisel. Even the shaping of their bearing faces is a matter of difficulty, and the corners must be bound with a firmer brown stone. But they show to the eye an infinite variety of color and delicate shadow to encourage builders to think well of native stone everywhere, and to expect with every difficulty some way of deliverance.

Open timber roofs, when well constructed, are most interesting. There is the repose about them which becomes His house whose "yoke is easy" and whose "burden is light." They give greater ventilation, and certainly good air is a means of grace. The expense of planing the timbers and giving them a coat of oil is less than the cost of the ordinary plaster ceiling and need less care. Perpendicular tracery in the spaces between these timbers adds greatly to their beauty and often assists the acoustics. In one instance it has lately cured the serious difficulty of twenty-five years.

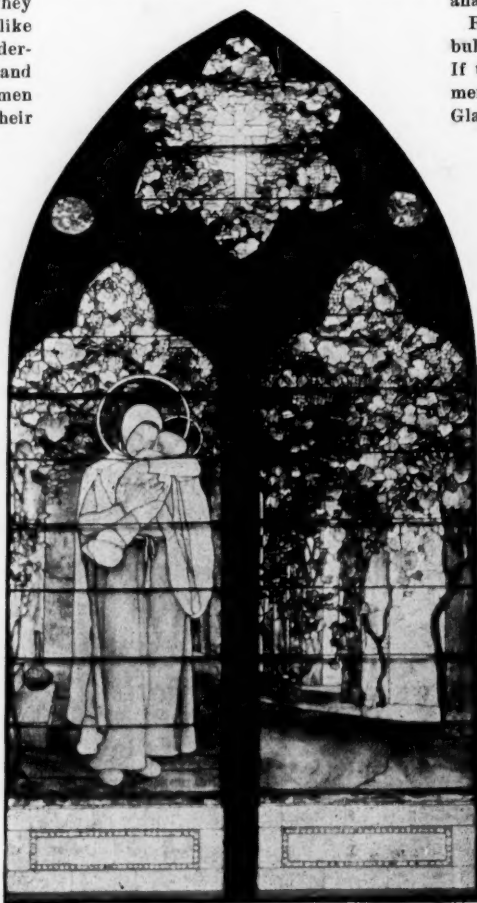
Good ventilation may be secured without expense by leaving the church doors open after the congregation have gone out. Bad air, by its own weight, disappears when it is disturbed by draughts rising from differences in temperature. A church should have doors—even if they be concealed by panel work—on opposite sides to secure a draught.

Great improvements in casting iron columns, both in cost, in appearance and in strength, have lessened the objection to a Gothic clear story. If the pulpit faces one row of columns, and these in part stand in

vapor fulfilling His word." Transportation is saved by using native stone. Stone is always most beautiful and enduring in its own climate. Lexington, Mass., has a fine example of the use which may be made of "the stone which the builders rejected." From the by-ways and hedges and fields the bowlders were brought in to fill the church walls. Their color is ripened by ages of sun and storm. They stand with Peter-like strength and tenderness, a delight and song to birds and men all winter long. Their

the aisle, they do not seriously interfere with the pews. The chief end of man, however, is not to give the largest amount of sittings for the least expense.

A clear story greatly increases the dignity of the broad aisle. There is an evident value in saluting the communion table with the eye and heart when we enter the church. It should, therefore, be placed at the end of a spacious nave in its place of honor, enshrined in the chancel. The sacred "board," as it was called by the early church, is the symbol of the unseen Host. It cannot be too much considered. The wall behind should be enriched by symbols in glass mosaic, carving or fresco. These lines of thought should be luminous in treatment and quiet in tone, "silent voices which speak for Christ and His salvation."



THE RETURN FROM THE FOUNTAIN AT NAZARETH
Unto us a Child is born

vation." The seats, the pulpit, the reading desk should never hide the table. The brightest lamps should hang before it. The illustration of a church interior which is used in this sketch is intended to illustrate such an arrangement. This lantern represents the "seven lamps of fire burning before the throne, which are the seven spirits of God."

Much of the charm of the English abbeys is due to delicate shadows of moldings and foliage carvings. These were the work of many families devoted for generations to the service. The same effect is now produced at trifling expense in plaster, sometimes carved as the Moors treated their stucco, more often molded. Veitch and celery and ivy are as graceful and Aaron's rod blossoms in the holy place as kindly in stucco as in stone.

Since church furniture has become a separate industry, no plea of expense can excuse the use of common household forms. What can be said for the spirit which, in at least one church, receives the consecrated bread and wine from a veneered table ornamented with the medallions of Ceres and Bacchus! Reverence for the table demands the utmost care in its treatment. It should closely follow the style of the building in its form, be perfectly finished in detail and quite plain.

Pews are necessary intruders upon architecture and should be seen as little as possible. They need not, however, by their narrow seats and straight backs, become seats of the scornful and make the preacher seem bent upon tormenting them before their time. Piety has no controversy with anatomy.

Roman mosaic can now be laid in vestibules as cheaply as good wooden floors. If the large mats are sunk in these pavements, every one is compelled to be cleanly. Glass mosaic is made by the Tiffany Company for wall decoration so perfectly that it is not surpassed in the famous Norman Saracenic churches of Palermo. In cost it is far less than this early work. It is exceedingly effective for memorials.

The best taste in wall decoration agrees upon simple, solid color. We have gone back to the red for the walls and the blue of the cloudless sky for the ceiling, as they were used by Moses. Delirious arabesque borders no more "double double, toil and trouble" along the wainscot. Diaper patterns no more compel the eye to unravel their mysteries. Tessellated pavements and leaning marble columns no more rise above the three-ply carpets and narrow platforms of wooden churches. They are falsehoods which deceive no one—always to be condemned.

Our climate demands great windows in winter, small ones in summer. Will ground glass harmonize these extremes? Ground glass has no more cheerfulness than a snow-storm. Will windows painted in dreadful geometric patterns set in borders of transparent glass answer our need? The sun strains out its mercy in struggling through the metallic oxides fused on the glass, and shoots through

the border painful arrows of bright light—ruby and blue and green. Children have been seen weeping in such gloomy light. Sermons are sure to be depressing. No doubt such windows have emptied many pulpits. Plain white or tinted glass, or, still better, wrinkled glass, which is translucent without being transparent, is cheaper.

But glass stainers need not all be called glass sinners. We can avail ourselves of late



discoveries in chemistry and the results of costly experiments by the use of American mosaic glass. This is now less expensive than poor windows were a few years ago. The most brilliant colors, ever changing as the day moves on, are in the han-

some glass reducing the amount of leads and thereby lightening the labor, the introduction of bubbles to add to the brilliancy, and many similar arts suggest lines of progress which have enriched our windows. There is no surface painting except for

more affected by what we see than by what we hear," what value we may find in Scripture pictures translated into glass! What clouds of witnesses send Jacob comforted on his journey! How truly in their own brightness do our friends come to us in such



THE NATIVITY AND THE RESURRECTION * (A broad pier separates the groups)

dling of a clever hand set in plain glass, at no severe cost.

The greatest advantage, however, comes by late discoveries to figure glass. The subtle texture of draperies, real folds made on the casting table, combinations of color in the

the face, hands or feet. The cheerful sun brings through the glass colors Titian might envy and sets saints and angels on backgrounds of which Fra Angelico never dreamed.

If Thomas Aquinas said truly, "We are

memorials! Where beside does the imagination kindle so quickly into belief in the unseen world? We sit alike through stormy and clear weather in their society as in heavenly places.

Several outlines of mosaic windows are

shown in this paper to illustrate the value of good glass. They are all the work of Mr. Louis C. Tiffany. The last was recently dedicated by the pastor of Walnut Avenue Church in Roxbury with a strong, spiritual, noble sermon from the words, "He shall make the place of His feet glorious." The day breaks on the hills and in the heart of Mary. She has shared the darkness with her Lord. For her, therefore, is the blessing. She kneels wrapt in adoration, filled with an awful joy. The angels can only worship. Under the splendid art of the designer, Mr. Frederick Wilson, the Christ is majestic, the angels most noble and Mary the incarnation of reverent love. The first four outlines of windows which accompany this sketch are photographed from the finished windows. The group of eight openings are taken from the original cartoon. With the exception of the one already referred to, all these windows are in Central Church, Boston.

In the Emmaus group the disciple beside the door is a lad, a most happy thought. One wick of the lighted lamp bends from the draught. The lamp and the afterglow seen through the window tell us that the day is far spent. The rings and curtains, in use for the tabernacle, suggest how quickly our blessings are gone.

This lesson of a wise hospitality is placed by the church doors. The inscription tells us how "He was made known in the breaking of bread." It is a memorial window, and there is comfort in the thought that our risen Friend needs no sandals. Thorns

and stones wound Him no more. The artist, Mr. E. P. Sperry, has wrought into the window his own delicacy of feeling and grace with dignity of bearing. The figure of the Master makes sure the promise, "In the evening time it shall be light."

The small windows are taken from groups of the evangelists and the four women who represent types of piety in the Scriptures. They are life size and full of spirit.

The figure of Mary clad in an opal dress stands at the opening of a grape arbor. Through the purple clusters and green leaves are glints of golden sunshine. The jar upon the steps of the house tells us of the evening walk to the fountain. These things are hers alone. But she looks up with a heavenly calm from the child she presses closely to her heart, as if she would repeat

the inscription beneath, "Unto us a child is born. Unto us a son is given." Above mother and child, unseen by either as yet, is a resplendent cross. The most sacred things of life come to our memory as we stand with full hearts before this group. May the unknown giver of the window keep a part of the comfort and peace which he bestows!

A pier divides the pictures of the nativity and the resurrection. Angels have their part in the beginning and the end of that wondrous life. To them it is always sunshine. A deeper experience brings us with the shepherds and the Marys through the darkness to the dawn. We remember with

east give, with the carpets and cushions, sufficient warmth of color. There is the touch of an artist here and there on window casing and pew, a sparing use of gold, a prevailing tone of cheerful white and the picture is complete. In charge of the artisans it cost little, in artistic sense it is beyond money and price.

The quality of harmony, so essential to all good work, is indispensable to a church. To secure this result great gifts are severely taxed. Everything must be felt, but nothing challenge our admiration. The worst thing that can be said of any work is that it is striking. All must be single to the glory of God. Wholeness is holiness.

The great word of St. Paul was "edify." James, Cephas and John seemed to be "pillars" or supports of the building. The writer of Revelation saw on the pillar a great name or character, which is an Oriental way of describing a decorated column. May we not hope to be ourselves edified splendidly as we support the truth which builds up souls? If we are large-hearted with our work and gifts we shall rightly express our mind to God and God's mind to the world in our stately, grand, but simple sanctuaries. We shall stand ourselves for that service which is the true, apostolic succession of devotion as the sons of God. We shall honor His house, which is the home of our souls. We shall find ourselves far on the way to turn the hearts of the fathers to the new wants and new tastes of the children, and the hearts of the chil-



THE RESURRECTION * (A group in Walnut Avenue Church, Roxbury)

new hope of our own advancing day those who have gone before us. We hasten after them with quickened faith.

All these windows came from the Tiffany Glass and Decorating Company in New York.

It is only necessary to add that the best architect is least expensive. Genius and wisdom alone can make the most of every outlay. Let any one who wishes to improve a church see the work which has been done at Hanover, N. H. An ordinary hand would literally have destroyed the building, or, with greater vandalism, have ruined its simplicity. But now the colonial spirit is made perfect. Three low arches are thrown across the rear of the audience-room. The drapery of the pastor's room on the west and the organ with the choir curtain on the

dren to the best traditions and happiest experience of the fathers. What better use could we make of the gifts of God? What could be nearer the mind of His Son our Lord?

* The designs marked with an asterisk in the foregoing article are copyrighted by the Tiffany Glass and Decorating Co., all rights reserved.

Lord of the worlds above!
How pleasant, and how fair,
The dwellings of Thy love,
Thine earthly temples are!
To Thine abode my heart aspires,
With warm desires to see my God.

O, happy souls who pray,
Where God appoints to hear!
O, happy men who pay
Their constant service there!
They praise Thee still; and happy they
Who love the way to Zion's hill.

WINTER GREENERY.

In those long and often stormy days that mark the wane of winter and yet seem to ward off the approach of spring, any hint of verdure is welcome in the house. While trees and shrubs show no sign of the life that waits within, and early spring flowers give no hint of coming forth, it is nevertheless an easy matter to have a delightful foretaste of spring.

Did you ever try cutting off a few branches of the lilac bush that grows in your yard, or a sprig from the horse-chestnut that stands upon the lawn, or a twig from cherry, apple or plum tree? They will look most dry and unpromising, but place them in water, preferably in a clear glass bottle or jar, and stand where the sunshine can fall upon them the greater part of the day. In a short time you will see the mysteries of life and growth begin to work wonders in the dull, dry twigs.

Each variety of plant life has its own wonderful method of development and well repays those who take time to observe it. The lilac is easy to procure and sure to thrive with the least bit of encouragement. The outer scales soon part, and lo! the tender, green, heart shaped leaves stretch toward the light. On most lilac branches you will find a pair or more of flower buds. To watch the tiny cluster of blossoms come forth from its envelope of shielding leaves is like performing one of the miracles of springtime!

There is a beautiful little shrub that in early spring blooms in swampy places—the *Cassandra calyculata* or leather-leaf. Its lovely pearly bells watch all through the winter for the first warm breath of spring. Brought into the house in February they soon reward you with their premature perfection.

It is not only the botanical knowledge to be obtained that makes such study of value. There are kindred lessons which apply to human life as we watch the effects of care and light and warmth upon the apparently dead branches that have come in from the frost-bound world without. Love and sympathy and a share of our good cheer work wonders in our fellowmen. Where there seemed to be no spark of the divine life within a hard exterior, growth will begin and under benign influences expand the soul that waits unseen, yet longing for the light that shineth "unto the perfect day."

J. A. G.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR FEB. 10. CHRIST AND THE CHILDREN.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Jesus made Himself humble to give joy to others. He left His beautiful home above and His heavenly Father and went among the poor and lowly here on earth and had for Himself no money, no rich clothes and not even a home [Luke 9: 58]. Jesus did not care for these things, which often make men so proud. And He tried to make His disciples understand that He did not come to be a king on earth as men are kings. Just think what He might have done if He had wanted this kind of glory, for at a word Jesus could have made gold and precious jewels by the basketful as easily as He made food for the five thousand.

Jesus wanted the disciples to feel that since He had been willing to give up heaven and make Himself humble they ought not to think

about being rich and great in the sight of men, but to see that the greatest thing in this world is to get others to love God and have a part in the kingdom of heaven. But the disciples wanted Jesus to have a palace and a throne and let them share in the great glory of a kingdom on earth. After all Jesus had told them they ought to have known better, but two ugly plants had grown up in their heart-gardens—selfishness and pride—and made them forget that "even Christ pleased not Himself" and that they should try to be like Him. So they fell to talking one day about which should be greatest in the grand, earthly kingdom which they tried to believe Jesus would some time set up. Perhaps Peter said, "I shall be greatest, for Jesus told me He would give me the keys of the kingdom."

Then maybe Andrew said, "No, I shall be greater than you, for I was the first disciple to follow Jesus." Judas may have said, "Jesus has trusted the money bag to me, so He will give me charge of the riches of the kingdom." Then Matthew, who had been a tax gatherer, and Luke, who had been a physician, may have said that they would have higher places than the other disciples, who had been only fishermen.

At last they asked Jesus to say which one would be greatest in His kingdom. And He told them that they were as wrong as if they had taken the cars going east when they wanted to go west, and that they must turn right around and come back. That is, they must change all their way of thinking or they could not even get into the kingdom, much less be great in it. You see it was as if there were a very little door to a beautiful palace, and they had such a great load of pride bound on their backs that they could not get into the door. (Call to mind or show the picture in Pilgrim's Progress of Christian and the pack on his back.) Once Jesus said it was harder for some men to get into heaven than for a camel to go through the eye of a needle.

Jesus told His disciples that they must be humble to enter the kingdom of heaven, and that to be loved by Him is the only way to be great. To show still better what He meant, Jesus called a little child to Him and told the disciples to be like the child in not thinking of great things for themselves. (Does baby think whether he is pretty or whether his clothes are fine? Does he care for money? And does he not trust papa and mamma for everything?) Jesus meant that the disciples should trust the heavenly Father just as the little child trusts his father. Then He said that it was really being kind to Him to be kind to the poor and humble and ignorant, for these are "His little ones," and He loves them, and is grieved if they are treated unkindly.

I heard some little girls say, "We don't want Minnie at our party, because she hasn't any pretty clothes; nor Mamie either, for her mother takes in washing." I know of some boys at school who tease little Franz Miller because he doesn't speak English plainly and call him "Dutchy." [Read v. 6 of the lesson.] Explain "if eye offend thee" by love of strong drink. It is very hard sometimes for men to give it up. They suffer and feel almost crazy; but it must be given up, for the Bible says no drunkard shall have part in the kingdom of heaven. Sometimes boys play marbles "for keeps," and get to cheating; then they would better stop playing altogether, so as to keep from being tempted. Little girls are sometimes proud of their fine clothes or good looks. If they cannot get over this pride they would better go without nice things. We would better give up anything if it may put wrong feelings in our hearts and perhaps make us unfit for the kingdom of heaven.

The story of the lost sheep can easily be made interesting. Explain how God is like the shepherd, we like the sheep, and the church here and heaven at last are like the safe, happy sheep-fold.

Occupation for hands.

Make sheep or shepherd's crook. (See patterns in Children's Meetings, by Lucy Rider. S. S. & Pub. Soc., Boston, 25 cents.) Or draw outline pictures for the children to fill in with their paints. A wall marked "Kingdom of Heaven," in it a small gate marked "Humility," before the gate a man who is so loaded with a pack and bundles marked "Pride" and "Gold" that it is plain he cannot enter the gate unless he puts them down. By a simplex printer, which is cheap and easily used, one can quickly make any number of copies of pictures, maps, etc., for children to fill in. They like to have several copies, so as to color them differently.

Lawless children grow up into lawless citizens. The law of love is the safeguard of society, and only in proportion to the supremacy of this law in the homes of the land can the rising generation be trusted. If the home does not inculcate generous actions, the children are simply infant-anarchists. In the largest sense, they who rock the cradles rule the world.—D. O. Mears.

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The Conversation Corner.

DEAR BOYS AND GIRLS: Last week's Corner, although extended to a third column, kindly allowed by the ever generous Foreman, was scarcely long enough for the whole story about *Bonnie Joli*, and two or three other cat letters were put back in the drawer for a supplementary symposium this week. In the meantime I have received a fine picture of our handsome friend Pan and a cat, which D. F. will kindly place in the center of my page. Do you see the cat? Perhaps Pan does! Here is his letter:

Dear Mr. Martin: I was surprised and pained to notice the attention paid to CATS in the last Corner. Cats are only interesting (from my point of view) when they are in very active motion. Since writing you last, I have had a very great trial along this line, so I feel particularly sensitive. My master brought home a yellow kitten called John Jacob, which took to me at once, and now insists on curling himself up between my paws, and he even laps my face. I can't stand this long at a time, but when I jump down from my comfortable corner Jacob settles himself into my warm place, apparently wondering why I am willing to give up a good thing and company at the same time. He always gets the best chair and the best corner of the sofa. *I don't like it!*

I admit that Jacob is full of fun. When no one is looking I sometimes have a romp with him, for he is very careful not to use his claws, but if any one is in sight I assume a dogged dignity at once—but this is not what I started to say.

I have a cat picture of the right sort; if you will print it I am sure all the Cornerers will say that it is a great improvement upon that of last week. It is the only proper way to take a cat's picture.

Yours, PAN.

P.S. The dog in this picture is MYSELF. The cat's name was "The Black Prince." She was not much of a prince, and nobody now knows her whereabouts. She was last seen darting down stairs and out of the Congregational House. I wish I had been there!

MONTREAL, P. Q.

Dear Mr. Martin: I am a faithful reader of the Corner, but I have not yet joined it. May I please do so now? How many stamps do I need to send for the "O Hana San" certificates? I had a dog very much like "Pan," but I lost him.

Yours truly, ROBERTSON G.

The Corner door swings wide open to let you in, Robertson. The Okayama Orphanage stock sells at ten cents a share. What was your dog's name, and did you advertise him? Since I began writing I have a message that *Bonnie-Joli* ran away from his Huntington Avenue home yesterday, but is now safely back again. I wonder if the police, who doubtless all take *The Congregationalist*, recognized him by his photograph!

HILLSBORO BRIDGE, N. H.

Dear Mr. Martin: I saw in one of the Corners where it spoke about cats, so I thought I would tell you what our cat did a few days ago. She caught two mice that day, and the last one was at night, just when she had her milk. She thought if mouse was good why wouldn't mouse and milk be better? So she put the mouse into her milk and soaked it, and then went out and ate it. I would like to join your Corner. I have got forty-seven different stamps, home and foreign.

Yours truly, RAY G.

As Ray has such a limited number of stamps, I advise him to send a General Washington to almost any one of the boys on the collectors' list and I am sure he will get

in return some of their spare duplicates. I have no more cat letters, but a twelve-years-old boy, who shared my seat on the cars the other night, told me of his "tiger cat." It came from California, and was striped like a tiger, while its "mew" was like the cry of a baby. I suppose our California zoölogist can tell us whether this cat belonged to a different species or not. The boy also told me who his pastor was and what he studied at school, but that has nothing to do with cats!

I have been asked several times how Kitty Clover liked his new home. The answer is a sad one, but shows—what I never understood before—the cat's intense attachment to place. K. C. was brought to the new house in the evening and was given a nice bed on a favorite shawl. But there was little sleep for him—or anybody else. He would try to make himself believe that it was all right, and would purr loud enough to entitle him to one of *Bonnie-Joli's* rejected names—"Purr-fessor! Then his

in the cellar, running near the ceiling. There, intrenched behind an electric battery in the farthest corner, reached only by crawling under door-bell wires and electric light wires, he feels sure of an impregnable refuge from his imaginary persecutors and pursuers. After hours of ceaseless vigil there, glaring out at every intruder, he will sometimes be coaxed down from his perch, rolling over with joy to find himself safely among his friends. It is humiliating to think that an intelligent, staid old cat like Kitty Clover—almost eight years old—acts so cowardly, but I think the trouble is really a mental one.

Perhaps I ought to tell you that, thinking you would like to see a real photograph of Kitty Clover—following that of *Bonnie-Joli*—I arranged to have it taken two or three days ago. When the camera was adjusted I took him out on the piazza, and, when the signal was given, placed him on the floor. But, although the photographer was a fine looking gentleman, K. C. evidently saw in him only a detective in collusion with his foes, for he gave one bound and cleared the steps. The proof showed an excellent picture of him, without his head and fore feet, while I am seen in the background, intently watching a fleeing cat. That photograph will not be electrotyped.

Now I know that D. F. will let me have additional room in that third column—no matter

what becomes of his H. O. and chocolate girl "ads"—to praise the "Cornerers' gift," which he has so successfully managed! About Christmas time a man—I think he was a descendant of our old Pilgrim friend, Peregrine White—appeared with orders to take measures in my library. Later he brought the "surprise," all made, glazed and painted. *It is a Cabinet for our Corner collections!* It has drawers, adjustable shelves and glass doors. I have already placed in it the specimens which have from time to time interested us. Some of them have Cornerers' names on the labels. Nothing could have been devised more suitable or acceptable, because it is for as well as from the Cornerers. I am sure its contents will help us in our various questions in nature and history. So I once more thank you all very heartily—and this includes even the Despot Foreman! I hereby invite all Cornerers to call and see their cabinet—they will have a cordial welcome.

Blessings on the children, young or old, who wrote the letters described two weeks ago! Now that D. F. and I have "made up," of course he will send them to me—if he doesn't, I'll find a way to get them. I want to know who says that I was a clerk in a drug store! Also, to learn more about that other fiction of my "youthful pranks" (not for publication).

Mr. Martin



The Sunday School

LESSON FOR FEB. 10. Matt. 18: 1-14.

JESUS AND THE CHILDREN.

BY REV. A. E. DUNNING, D.D.

Ambition is the subject of this lesson. The participants in the discussion are, on one side the disciples, seeking the best place in the kingdom in which they expected that their Master would be supreme, on the other, that Master trying to teach them the great lesson of self-sacrifice, and between them the little boy who furnished the chief illustration. The great confession was one lesson on cross-bearing. The transfiguration was another and higher one on the same subject, and this lesson naturally follows both. The successive facts which here present themselves are:

1. The ambition of the disciples. They wanted to be first in the kingdom, to have the greatest privileges, honors, possessions. They wanted to know how to secure these things. Their question ought to arouse in each of us this personal inquiry, "Am I seeking higher honor and place for myself rather than nobler character for others?" The temptation is a subtle one. Each one who would understand the teaching of Jesus needs first to answer to himself honestly this question. The progress of His teaching, which began when He was on earth and was continued by these same disciples, is an impressive evidence of His power. The eighteenth chapter of Matthew by natural processes of spiritual growth becomes 1 Cor. 13. At the time the disciples asked their question none of them could answer it. But before the first epistle to the Corinthians was written they could all have answered it, but none of them would have asked it. By wonderful steps, which we may follow in our own experience, He was leading them on through the quiet contrast between His character and theirs. They as a body were eager to rank high in men's esteem. He said, "I receive not glory from men." Peter told Him that death by crucifixion was utterly unbecoming to Him. He made Himself of no reputation and humbled Himself to the death on the cross. They thought children too insignificant to claim their attention or His. He took the children in His arms and blessed them. They quarreled among themselves as to who should have the chief position. He, their acknowledged Master, washed their feet as a servant. They learned His lesson at last. We, too, may learn it, ever finding it more noble and more inspiring. It is no other than the lesson of the cross. Count Zinzendorf once said to a princess of Denmark, "Before the majesty of the betrothed of God kingly crowns grow pale; a hut to them becomes a palace. Sufferings under which heroes would pine are gladly borne by loving hearts which have grown strong through the cross." This is the spirit with which Christ met the ambition of His disciples till He subdued it, transformed it. Childhood typifies that spirit. Manhood in the kingdom of God apprehends and realizes it. Is any other theory in life so magnificent and inspiring as this?

2. The love of Jesus for children. It belongs with the greatness of the Son of God, who loved us and gave Himself for us. Children always sought His presence with confidence and delight. When He taught in the temple, chief priests and scribes were moved with indignation to hear the children shout His praises, as He was moved when His disciples tried to keep them away from Him. "This little child" Jesus knew. Probably the boy was a member of the family where Jesus lived. Those kind arms had been often around him; and as he came in answer to His call and nestled in His arms [Mark 9: 36], with no thought of himself, simple, unaffected, unambitious, loving and happy in being loved, Jesus taught His disciples to be intentionally what the boy was unconsciously. "Love envieth not; love vaunteth not itself,

is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."

3. The childlike spirit in the kingdom. Jesus valued children for qualities in themselves. Men most like them in humility, trustfulness and innocence of evil are greatest in the kingdom of heaven. Jesus declared that those who receive them into fellowship for His sake receive Himself. He changed the ideal toward which men had aspired. Their exhortation was, "Be a man." His was, "Be a child." He retained in His ideal all that is manly. He banished all that was concealed and cruel; and He added the hitherto nameless graces of childhood. He showed that to love children and to take them into our thoughts and lives is to introduce into our characters noble qualities of thoughtfulness and tenderness, the absence of which renders men unfit for heaven.

4. The peril of despising the little ones. No sin is greater than to lead a child into sin. Selfish efforts to gratify ambition, or any other passions, make the welfare of little ones of small consequence when it stands in the way. When such efforts lead to indifference to children and to recklessness of their moral welfare, they are irremediably self-destructive. Those who are determined to get riches or the highest places, without regard to the injuries they may inflict on the weakest and lowliest, bind about their necks a weight of curses which will sink them to the lowest hell. Even for self-protection it is wiser to make any sacrifice, however great, than to lead weak ones into sin through efforts to gratify one's own ambition.

Jesus came to save men and laid down His own life to ransom them. Would He have spoken in these solemn warnings of "the Gehenna of fire" if future punishment of sin existed only in imagination? To turn a deaf ear to His words is to court everlasting destruction from His presence. At whatever cost, the only wise thing to do as the great aim is to enter into life, though it be "maimed or halt." And something is surely wrong about any man or woman who does not love to help the children to know Jesus.

5. The will of the Father concerning the little ones. From the disciples' relation to the child to their relation to all that the child represented the transition was easy in the teaching of Jesus. The little boy became the type of the humble in station and influence, and they were taught that true greatness consists in serving all such. The Jews believed that only the chief or wisest angels stood before the face of God. Jesus taught that the representatives of the weakest are nearest to the throne. The distinctions of the heavenly kingdom are not those of knowledge but of love. God yearns most to win the weak and sinful, like sheep astray and lost. Christ's mission to the world is the expression of that love. Therefore His disciples will seek to carry out His will toward all "little ones"—little, whether because they are young in years or insignificant in mental attainments or social position. To become controlled by such a spirit is to know God in His majesty. "He had respect unto the lowly." "He forgetteth not the cry of the poor." He says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." "God is love." The Hebrews used to teach their children a fable about the fallen angels, that the angels of knowledge, full of pride and disobedience, were cast down forever into hell, but that the angels of love, humble and repentant, crept back into heaven and were welcomed there.

To have mastered the full meaning of this lesson is to have gained the sum of wisdom. The love of Christ gives to all the weakest and lowliest of the human race a claim upon the loving service of all who follow Him.

Joseph Baigan of Providence, R. I., has given \$50,000 to endow a chair of political

economy in the Catholic University at Washington, D. C.

THE CHURCH PRAYER MEETING.

Topic, Feb 3-9. Christ's Preciousness as a Saviour from Sin. Heb. 5: 1-10; 1 Pet. 2: 1-10. Specially set apart as Saviour. Loves to save. Saves to the uttermost.

(See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

Jesus is the Saviour of all men, specially of them that believe. Of His fullness we have all received, whether we know it or not. We are not able to escape the blessings and responsibilities which have accrued to the world through His religion. He is precious to the world. Even that portion of the world that rejects Him clings fast to His benefits.

But to you who believe He is especially precious. Not as being exalted above your brethren who are as yet unaved. His Spirit leads one rather to give one's self out in the saving of others than to sit rejoicing in our own salvation. The man who congratulates himself that Christ is so precious to him, but who puts forth no effort to bring others to Him, may well question whether indeed it be Christ who is precious and not himself.

But to the Christian who can truly believe that he is drinking of the Saviour's cup and being baptized with His baptism, and has been sent into the world to be a worker with God, unto him how precious is the Saviour!

PROGRESS OF THE KINGDOM.

FOREIGN MISSIONARY COLLEGES.

(Parallel with The Congregationalist's February Topic for Missionary Meetings.)

In the early history of missions the general principle of most missionary societies seems to have been the simple instruction of the unevangelized in the gospel of Christ, confining all efforts for education to the training of native evangelists. The English language was not to be taught, but only the vernacular, and even in the native tongues instruction was to be given in nothing beyond the reading of the Bible. But experience soon showed that for the development of a Christian community, whose members should be competent to support the religious institutions necessary for a permanent Christian civilization, some broader view of education must be adopted. Consequently, the establishment of village and boarding schools was early recognized as an important method of reaching the unevangelized, and these educational centers in due time have developed into high schools and colleges. There is, however, still a difference of opinion among religious people in regard to educational missions, many persons doubting the advisability of expending money and life to instruct the native races in the sciences and languages, and it is sometimes claimed that a college education does not tend to lead men to embrace Christianity, but these views are not now generally held by our foreign missionaries.

In a paper on higher education as related to foreign missionary work Dr. N. G. Clark convincingly shows how Christian education is helping the missionary enterprise to attain its great aims: the conversion of individual souls, the development of Christian institutions for their nurture, and finally to hasten the glorious end—the triumph of the kingdom of God in all the varied relations and possibilities of human life. Not alone for the training of native ministers and teachers does he plead for higher education and broader culture in our mission fields. "Christianity," says Dr. Clark, "means more than simply instruction in the vital elements of the gospel; it enters into the entire life of the man, and the wisest culture is that which considers him in his intellectual and social as well as in his spiritual life."

The Christian convert, too, must be fitted to cope with false theories of science, morals and religion which are current among the educated non-Christians around him. Moreover, the attractive power of high-grade educational institutions with an atmosphere of religious culture is not small, as is proved by the fact that many non-Christian fathers, notably in Japan, though disclaiming any per-

sonal interest in the gospel, have given thousands of dollars to aid in the establishment of Christian schools and colleges for the education of their sons.

The missionaries of the American Board, then, like the Pilgrim Fathers, have shown their wisdom by everywhere planting the schoolhouse side by side with the church, and it is with peculiar satisfaction that we note that the last twenty-five years have seen the establishment of eleven Christian colleges, including three for women, and seven theological seminaries. The course of study in these colleges does not differ materially from that in American institutions of the same grade, except that it is adapted somewhat to the national history and characteristics of an Eastern people, and the study of the Bible is given a prominent place. The professors and instructors are usually American missionaries and well-educated native Christians, often graduates of the institution in which they teach. Of course the underlying purpose is always and predominantly a spiritual one, and much attention is given to the religious instruction and life of the students. The personal influence which the missionaries have over them is perhaps the most powerful factor in leading them to Christ. So inseparably connected with one noble man are the history and work of some of these foreign missionary colleges that a study of his life is the most interesting and impressive method of learning about the institution which he has founded or helped to build up, as in the case of Joseph Hardy Neesima or Dr. Cyrus Hamlin.

It is interesting to note the evolution of a college from a small boarding school, as in the case of the North China College in Tungcho, a city of a quarter of a million of inhabitants situated about twelve miles from Peking. The first two pupils were the sons of a Manchu widow, who reluctantly sent them to school rather than to see them starve. The school was opened about twenty-five years ago. In 1872 the American Board decided to make special efforts to develop this as a center of educational work in the North China Mission. It became a high school and finally in 1889 the course of study was enlarged and the institution raised to the college grade, a result not foreseen when the first handful of ragged beggars were gathered together for instruction. On the other hand, it seems as if Neesima's goal from the beginning was the foundation of a Christian university of high grade, although the Doshisha was at first only a humble mission training school. Its founder's one great purpose—"the founding of an institution in which the Christian principles of faith in God, love of truth and benevolence toward one's fellow-men should train up not only men of science and learning but men of conscientiousness and sincerity"—could not stop short of its highest fulfillment. The story of Mr. Neesima's life work is too well known to need repetition here, and this influential Christian university, with its numerous college buildings, its able faculty, a reputation for scholarship unequalled in Japan, and above all with an ever-widening Christian influence, will be a monument to his memory for all ages. According to the latest statistics the college has now 466 students, including the preparatory department.

In Turkey, also, our mission schools created a demand for institutions of a higher grade. In 1862 Robert College, the mother of Christian colleges in Turkey, was organized in Constantinople. It grew out of the work of the missionaries of the American Board, although it is now wholly independent and therefore cannot be strictly called a missionary institution. It is, however, in full sympathy with the mission work, and has exerted an incalculable influence for Christian life all over the empire. Among its graduates are many of the most prominent men in Bulgaria. Its students are principally Bulgarians, Armenians and Greeks. Central Turkey Col-

lege at Aintab was established in 1877 to meet the needs of students in the interior. The people of Aintab showed their eagerness to have such an institution by paying in 1874 the last installment of their subscription of over \$7,000 in gold, a very large amount in view of their miserable wages and general poverty. The college has about 122 students, mostly Armenians, aside from its preparatory department. Euphrates College at Harpoot is one of the largest and best equipped of our foreign missionary colleges, having a male and female department each of which has its graded preparatory departments, including primary schools. In all there were 521 students in the college at the time of the last report. The Anatolia College at Marsovan should also be mentioned among the higher educational schools in Turkey.

Soon after the establishment of Robert College a flourishing school was opened by the missionaries of the American Board in Beirut, Syria, which in time developed into one of the most important educational institutions in the East, having preparatory, collegiate and medical departments. The school was in full working order when the transfer of the Syria Mission from the American to the Presbyterian Board was consummated, and since then there has been substantial progress. The college has seven buildings, including the medical building, chemical laboratory, assembly hall and the fine new observatory, equipped with excellent astronomical and meteorological instruments, while the main structure contains a library of over 5,600 volumes, scientific collections, etc. Some of its graduates are men of marked ability. Two of them, Messrs. Sarruf and Nusir, conduct an Arabic scientific journal of a high order, while another son of the college, Dr. Shibly Schmeil of Cairo, publishes the leading medical journal of the Arabic-speaking world.

In India the oldest and best known of the high grade schools is the Jaffna College in Batticotta, Ceylon, where educational work was early developed. Pasumalai, though ranked as a college only since 1890, is an outgrowth of a seminary founded fifty years ago, when the government had not so much as thought of a system of education for the people. The present institution, with its normal school, theological classes, middle and high schools and college, its Y. M. C. A., gymnastic teacher and hospital assistant, is well organized and is doing an invaluable work. It has furnished the field with hundreds of native helpers and has prepared many young men for the Madras University.

The opportunities in the foreign field for the higher education of women are truly remarkable when we consider the difficulties in the way of reaching women and the obstacles encountered by pioneer workers. It is hard to instance one case where a missionary could begin with establishing a school for the instruction of girls. They could only prepare the way for this by taking individuals into their families to be taught. Within the last decade, however, there has been a demand for high-grade schools for women, and while coeducation does not exist in the East there seems to be a disposition to give the fair sex its full share of higher educational advantages. The American Board has now three foreign missionary colleges for women, not including the female department of Euphrates College, where the course of study is about a year behind that in the male department.

The American College for Girls in Constantinople, which grew out of the Girls' Home there, has been called the Harvard for girls in the East. Its standard is high and it works along the regular college lines. The language of the institution is English. Its missionary and Christian Endeavor Societies bear witness to the strong religious life of the students, and the graduates are taking an increasingly prominent part in the social life of their communities. During the past year the number of students was 173. Even in Asiatic

Turkey women are not contented with a common school education. At Euphrates College 232 girls are under instruction, thirty-eight being in the collegiate course, while the Central Turkey College at Marash, although it is not a chartered institution, offers an essentially collegiate course of study to its thirty-seven pupils. In Japan the Kobé College is striving to do for young women what the Doshisha is doing for the young men of Japan. In less than a score of years this institution, which had as its first text-books the primer and spelling-book, has reached the college grade and has 106 pupils.

We have only space to mention in closing the unique work which Mrs. Gulick is carrying on for the Spanish girls in her boarding school at San Sebastian. Like many another seminary it had a humble beginning, but it has grown to be an exceedingly interesting and important center of missionary work in Spain. Although not a college, a corporation has been formed under our Massachusetts statutes with the name of International Institute for Girls in Spain, thus laying the foundation for broader educational advantages for the neglected and ignorant Spanish girls. The high grade of scholarship exhibited by the pupils in winning some government prizes is highly to be commended, and their bravery in entering the lists with the young men, an unprecedented step, is no less remarkable.

A word should be added in regard to the spirituality which characterizes these schools for women. The girls are peculiarly susceptible to the influence of their teachers and few are the students who do not become Christians before graduation.

Sources of Information.

Life of Joseph Hardy Neesima, by Alpheus Hardy. My Life and Times, by Rev. Cyrus Hamlin, D. D. The Ely Volume (under Education), by Rev. Thomas Laurie, D. D.

The Congregationalist on A Crisis and an Opportunity (North China College), March 29, 1894.

Church at Home and Abroad for December, 1887, December, 1892.

Life and Light, November, 1892; November, 1893; June, 1893; October 1894; November, 1894.

Mission Studies (Address 59 Dearborn Street, Room 603, Chicago), February, 1892; March, 1893; April, 1893.

A few leaflets may be obtained at the American Board rooms, such as: Higher Education as Related to Foreign Missionary Work, Mission Training School at Kyoto, The Evolution of a Christian College.

BOSTON MONDAY LECTURESHIP.

Promptly at noon Joseph Cook rose on the platform in Park Street Church to open his twentieth course of lectures in Boston. The prelude was on Turkish atrocities in Armenia, and he characterized the situation as "between the Russian morass and the Turkish tophet." The dilatory action of the English government was criticised, also the attitude of the New York Herald, which alone of American newspapers has refrained from censuring the sultan and his government. The reception of personal favors by Mr. Bennett when in Turkey naturally explains the tone of the paper on the situation. For similar reasons General Lew Wallace's rose-colored statements need qualification. Incidents of the horrible massacres were given at length and these three suggestions offered as remedies: insistence upon treaty rights, the appointment of ministers and consuls who will command respect, and more consuls in the interior of Asia Minor.

Dr. Cyrus Hamlin read the resolutions drafted by Dr. John Hall, which were presented recently in the mass meeting held in New York to express sympathy for the Armenians, and Dr. J. K. Greene of Constantinople offered prayer. The lecture proper on The Holy Spirit in Scripture, Science and Life aimed to show the identity of Biblical and scientific theism. Among the propositions laid down were these: (1) Christ regarded the authority of the Spirit more sacred than His own. (2) The presence of the Spirit in men was, and is, more important than Christ's own personal presence.

Literature

BOOK REVIEWS.

MUNICIPAL GOVERNMENT IN GREAT BRITAIN.

There must be thousands of Americans who are so accustomed to suppose that this country is far in advance of every other in all the more important elements of civilization that they will be surprised by such a volume as this, the work of Albert Shaw. Well-informed persons are aware of the facts but such a work will open the eyes of many readers wide. It is high time that something performed that service for them. It is little short of scandalous that, despite our native ability and good sense and our excellent opportunity to study and make use of the experience of foreigners, we should go on living so much in the dark ages so far as municipal affairs are concerned. Mr. Shaw hardly could have rendered his countrymen a more patriotic, wholesome service than by writing this book.

It is a study and explanation of municipal government in Great Britain as illustrated in such cities as Glasgow, Manchester, Birmingham, London and others. No problems more difficult exist in Boston, New York or Chicago than those which have had to be solved in these British cities. And they have been, or are being, solved successfully. The care of the poor, the improvement of tenement houses, food inspection, water supply, drainage, street lighting and cleaning, street railways, public parks, schools, libraries and art galleries, ferries, municipal elections and government, etc., are the topics considered, and there is hardly one of them, excepting the public schools and libraries, in which examination of the facts fails to prove that most, if not all, of these British cities are in advance of most, if not all, of corresponding cities in this country. This is not a pleasant fact but is well worth being known.

Advocates of Socialism may claim with truth that these prosperous and well-managed foreign cities illustrate well in some important respects the principles which they urge. But it does not therefore follow that Socialism ought to prevail in general. That a whole community can manage certain of its affairs more successfully than private individuals or corporations can does not demonstrate that all matters should be controlled by the community. Nor is it certain that the conditions which have made success possible in such public administration abroad prevail uniformly here, although we readily admit that in most of the respects considered we see no great difference. Certainly our conditions are similar to theirs in more particulars than has yet been recognized generally.

One of the most striking results which Mr. Shaw records is the financial success which has been attained. Many of the most noteworthy public improvements in the cities considered have paid for themselves already and are become sources of permanent public income, while the cost to the citizens has been reduced steadily. This fact of itself should set Americans to reflecting seriously upon such subjects. In connection with it is to be noted a great diminution, often an actual suppression of jobbery of all sorts and a growing and healthful tendency to choose competent men to municipal office upon a wholly unpartisan basis. Indeed, a mere nomination

often serves as an election without involving the necessity of going through the form of balloting. We most earnestly commend this volume to all public-spirited Americans. It is exceedingly clear and well written. Some of its chapters have appeared already for substance in the *Century* or elsewhere, but they abundantly merit republication and renewed study in their present form. [Century Co. \$2.00.]

THE MEANING OF HISTORY.

For more than a generation Mr. Frederic Harrison has been prominent among English historical students and authors. During that period he has been a prolific contributor to the leading English magazines. A number of his articles thus published originally now have been united with others into a volume entitled as above which is of considerable interest and value. The purpose of it is to encourage the systematic study of general history and those of its chapters which now appear in print for the first time have been used, for the most part, by him in various courses of historical lectures. They are seventeen in number. The first two, on the Use and the Connection of History, are introductory. The third mentions and characterizes some important historical books. Then follow a Survey of the Thirteenth Century, and a study of the results of the French Revolution and of the France of that day as compared with today; an essay on The City, ancient, mediæval, modern, and ideal; studies of leading cities, Rome, Athens, Constantinople, Paris and London; and closing chapters on The Sacredness of Ancient Buildings and on Palseographic Purism.

The volume places at the disposal of the reader the fruits of long and thorough study and in an intelligible and agreeable form and not only the sequence of history but also the development of society is outlined. The writer deals with his themes in a large, free manner which nevertheless does not lack concentration and force. He is animated by a true and deep reverence for whatever has been worthy in the past yet exhibits a healthy disposition to use the lessons of the past for the benefit of the present. The book will be found valuable by intending travelers as well as by more strictly historical scholars. We have much sympathy for his attitude in his final chapter toward those who are eager to alter the spelling and pronunciation of historic and classic names. As he well says, this custom, "trivial and plausible in its beginnings, may become a nuisance and a scandal to literature." He exposes the inconsistencies of its advocates amusingly. [Macmillan & Co. \$2.25.]

THE PARCHMENTS OF THE FAITH.

This is a more popularly written volume and is of high value. In 1881 the author, Rev. G. E. Merrill, became favorably known to the public by a volume entitled *The Story of the Manuscripts*, which went through several editions, and was one of the first attempts in this country to answer the inquiries started in intelligent minds by the new revision of our English Bible which in its New Testament portion appeared, it will be remembered, in May of that year. Evidently the author has never lost his interest in what relates to the preservation and transmission of the sacred volume.

The present work is of a much wider scope than the earlier. In fact, its title does not do justice to the wide range and

varied character of its contents. Beginning with the Bible of Jesus and the apostles, it traces the history of our Scriptures in their interesting course through the centuries. Many an interested reader of the Bible will find here the answer to queries which start within him from time to time, but which he is compelled to dismiss for want alike of the books and the time needed to settle them.

But besides meeting the inquiries of many an unprofessional reader, the book, the production of a busy pastor, will put to shame the lack of scholarly enterprise in many a minister, and surprise him by its disclosure of the rich material for adding interest to church meetings, lectures and "second services" which he has at hand in the history of the sacred volume. [American Baptist Publication Society. \$1.25.]

RELIGIOUS.

The pastor of ordinary intelligence, diligence and consecration needs no such book as *Revival Sermons in Outline* [Fleming H. Revell Co. \$1.50], edited from the writings of eminent pastors and evangelists by Rev. C. Perren, Ph.D. Indeed, it carries with it the temptation to use such ready-made material because it is generally appropriate and because others have used it with alleged success instead of studying the needs of one's own people day by day during a time of revival and fitting one's preaching to those constantly varying needs. Judiciously consulted there is useful material in such a book but no live man needs it. The more important portion is the first part which discusses revivals, their methods, etc., at some length. The chapter about the evangelist in revivals is eminently wise and fair. The larger share of the book consists of outlines and sketches of sermons. Some are able and others are of a sadly commonplace character. The book is adapted to the weak brethren in the ministry but it may render them weaker still.

Those who sympathize with the demand for short sermons, which is not as frequent as it used to be, perhaps because excessively long discourses are less common, will appreciate the brevity of the contents of *Ten Minute Sermons* [Fleming H. Revell Co. \$1.50], by Rev. W. Robertson Nicoll, LL.D. They are not short at all, however, in respect to weight. They are fresh, striking sermons, vigorous in thought, simple in style, earnest in spiritual impressiveness and practical in suggestion. Young preachers may gain from them useful suggestions about the construction of sermons, short or long.

Rev. B. Fay Mills is well known in many communities and here is a volume of his sermons, *God's World and Other Sermons* [Fleming H. Revell Co. \$1.25]. As they have been preached repeatedly probably many readers will recall them. They are plain and stirring discourses such as he makes use of with good results in his evangelistic work here and there.

EDUCATIONAL.

Prof. Ephraim Emerton, Ph.D., of Harvard University, in a volume published seven years ago, an *Introduction to the Study of the Middle Ages*, outlined the history of Europe between the period of strictly Roman history and that of mediæval times. His present volume, *Mediæval Europe* [Ginn & Co. \$1.65], continues the same treatment of historic events and applies it to the time from the death of Char-

lemagne to about the end of the thirteenth century, or from 800 to 1300. This is a romantic and picturesque period and not without its substantial and lasting lessons for the human race. Professor Emerton's book illustrates a discriminating judgment as to what material to select as well as a fitting sense of proportion in arrangement and is conspicuously candid in spirit and lucid and effective in style. Single pages contain so much compacted information on such topics as the Origin of the French Communes, the Administration of a Monastery, the Early Frankish Church, etc., that the book has great value as a handy book for reference, apart from its attractive narrative. It is one of the best volumes of its class and will serve well either the needs of the school or the private library.

All who intend to become college students will appreciate Rev. A. W. Eaton's little book, *College Requirements in English Entrance Examinations* [Ginn & Co. \$1.20], of which the second series has been published. It contains examination papers, announcements and other particulars of much significance in the educational world. — *The First Latin Book* [Ginn & Co. \$1.10], by W. C. Collar and M. G. Daniell, is shorter and easier, although not less thorough, than their *Beginners' Latin Book*. Otherwise in spite of some minor modifications it follows the same successful method. — Prof. Robert Arrowsmith, Ph.D., and Mr. G. M. Whicher have edited a book of *First Latin Readings* [American Book Co. \$1.25], well selected, interesting in themselves, and well arranged for beginners. It is a good, practical work. — Edwin Post's *Latin at Sight* [Ginn & Co. 90 cents] explains why and how the ability to read Latin at sight should be sought and supplies a good list of selections for practice.

Several French text-books also have come to hand. One is A. W. Herdler's *A Scientific French Reader* [Ginn & Co. 85 cents] which is scientific in that it deals with terms, idioms, etc., connected with electricity and other departments of science. It fills a somewhat special niche and fills it well. — Prof. Antoine Muzzarelli's *The Academic French Course* [American Book Co. \$1.00] is scientific in the other sense, that is, it is constructed so as to teach French scientifically. A certain use of phonetics is a special feature of the book, and it has some others. — *Difficult Modern French* [Ginn & Co. 85 cents] by Albert Leune, introduces the reader at once to selections from among the most difficult modern French authors. There is an advantage in the study of such, unless one be insufficiently advanced to undertake them.

MISCELLANEOUS.

In *Cairo and Jerusalem*, by Mary T. Carpenter [A. D. F. Randolph & Co. \$1.50], is truthfully described on the title-page as an Eastern Notebook. The author has gathered together many interesting facts from histories and guide-books, but she has in the main so skillfully interwoven them with her own observations and experiences that her volume is not burdened with them. She writes in an interesting and practical style. She introduces living people along with ancient mummies, thoughts and feelings of today with the old monuments and inscriptions, and produces the impressions of one with full vitality of the living present being instructed and amused with the relics of a dead past. She has gathered considerable valuable information concerning

the present condition of the Jews in Palestine which, however, may be found in other volumes and in newspaper articles. Some good illustrations add to the attractiveness of the book.

A more than ordinarily pleasant book in its way is *Character Studies, with Some Personal Recollections* [Thomas Whittaker. \$1.00], apparently by Mr. Frederick Saunders. It contains papers on Edward Irving, the once famous English preacher; Anna Jameson, the Irish author and art critic; Washington Irving, Longfellow, Bryant and Dr. Joseph G. Cogswell, the first librarian of the Astor Library and a man of more than ordinary ability and usefulness. These papers are written gracefully and are discriminating and appreciative. — Miss Anna Payson Call has written another little book, *As a Matter of Course* [Roberts Bros. \$1.00], the special object of which is to aid in the removal of nervous irritants. The physiological and philosophical positions taken are sensible and the methods suggested are practical. The book is wholesome and helpful and is written agreeably. — Bishop J. L. Spalding's *Things of the Mind* [A. C. McClurg & Co. \$1.00] discusses education, religion, culture and patriotism. The author is a Roman Catholic prelate, but his chapters are such thoughtful papers as any cultivated gentleman might write, discussing their topics with no apparent thought of denominational matters. They furnish enjoyable and profitable reading.

The familiar proverb, "Where there's a will there's a way," embodies the spirit and substance of Mr. H. R. Sharman's little volume, *The Power of the Will, or Success* [Roberts Bros. 50 cents]. It is a plain, plthy, stimulating argument and appeal in favor of cultivating and using an enlightened and sturdy will. It will do good, especially among young people. — Mr. T. E. Murphy undeniably is one of the most prominent among apostles of total abstinence, and in *The Blue Ribbon* [Dodd, Mead & Co. \$1.25] Mr. A. R. Kimball has told the tale of his career with some account of the work of his father, Francis Murphy, and his brother, William J. Murphy. The story is told graphically and eulogistically and is inspiring. Of course such a book seldom is dispassionate in comment, and this is not a calm, critical weighing of the man and his work. But it presents glowingly the facts as they appear to a loyal admirer, and it is of the greater interest on this account. — Here is a new edition of a book for old people distinctively. It is *Threescore Years and Beyond, or Experiences of the Aged* [Hunt & Eaton. \$1.75], by Dr. W. H. De Puy. It is simple in plan and language. It makes no attempt at literary grace. It is in large type for the benefit of aged eyes. Its sketches are short and some are illustrated. It describes many eminent elderly men and women, has some miscellaneous material and is bound attractively.

Mr. A. P. Stokes is the author of a volume *Joint-Metallism* [G. P. Putnam's Sons. \$1.00] which came out last spring and which consisted chiefly of letters written for the public journals on its topic. A second edition being called for, the author has revised the work with care and has added a more thorough presentation of the plan of joint-metallism as contrasted with bimetallism and monometallism and a history of the science of money and coinage. We noticed the book when it first appeared, commend-

ing the ingenuity of his scheme and the ability with which it was set forth and defended, although we were not wholly convinced of its superiority to all others. We remain of the same mind but heartily commend his book again to the serious study of all who are interested in the subject. It deserves careful heed. — In *South America, the Neglected Continent* [Fleming H. Revell Co. 75 cents], by E. C. Millard and Lucy E. Guinness, may be found an account of a tour of Rev. C. A. Grubb and party in 1893, who went as missionaries. There is also a historical sketch and summary of missionary work. The book is a most miscellaneous composition and blends history, geography, Scripture, narratives of personal experience, religious exhortation, pious rhapsody, etc., in a somewhat surprising manner. There are many illustrations.

Marion Harland has supplied the introduction to J. C. Fernald's volume, *The New Womanhood* [Funk & Wagnalls Co. \$1.25], a practical, everyday sort of a treatise on the modern mission and work of women. It has in it little or nothing which has not been printed before but it is written in a manner which will render it acceptable and it will do good. Its tone is elevated and its suggestions wise and feasible. — A revised edition of *Take Care of the Children* [Henry Altemus. \$1.00] by Elisabeth R. Scovil, superintendent of the Newport Hospital, is out. It is intended to help mothers and it will. It discusses and explains about food, clothing, rest, children's diseases, etc., and is thorough, intelligible and sympathetic. It tells what to do in case of accident, what symptoms to watch for when something wrong with the health is feared, and in general places the resources of trained skill at the disposal of every reader so far as this can be done. — The *New England Journal of Education* has published many contributions from Sarah L. Arnold, supervisor of Primary Schools in Minneapolis. These articles have been gathered into a book called *Waymarks for Teachers* [Silver, Burdett & Co. \$1.25]. It sets forth the aims, principles and plans of everyday teaching in a discriminating and helpful fashion which all educators will appreciate at its high value. The style is bright and readable throughout and the volume has been bound handsomely.

NOTES.

— Judge Oliver Wendell Holmes has given a thousand volumes of his father's library to the Berkshire Athenæum at Pittsfield.

— The greatest Dutch artist of this century is said to be Israels, and a celebration of his seventy-first birthday—which falls on Jan. 27—has just been held. His style resembles that of Rembrandt.

— The *Philadelphia American*, a journal devoted to literature, art, politics, etc., and conducted with great ability, suspended publication in 1891. It has now entered upon renewed life. It deserved to succeed.

— Vilmar's *History of German Literature* costs about \$1.50 in Germany and König's cost about \$5.00. Each has reached its twenty-fourth edition in that country, which speaks well for the Germans. Felix Dahn's historical romance, *Ein Kampf um Rom*, has gone through twenty editions since it came out in 1876. But the German translation of General Lew Wallace's *Ben Hur* leads them all. Thirty-seven editions of it have been issued!

— It is an odd fact that the name of Henry Kingsley, the author, does not occur in the memoir of Charles Kingsley written by the latter's wife. The writings of Henry Kingsley

are among the most popular of the novels of the last half-century, but he was so much of a recluse that hardly anybody outside of his narrow family circle knew him personally. Doubtless his sister-in-law's reticence regarding him was due to her knowledge of his preference in such matters.

—The Rambler in the *Book Buyer* gives Mr. Austin Dobson some fair chaff, for declaring that he has made a very important discovery in reference to Oliver Goldsmith but will not reveal it at present, and then drops into poetry thus:

I know a thing or two about
The late lamented Goldsmith
Which, were I so disposed, no doubt,
I might have run and told Smith
Or Robinson or Jones or Brown,
But no—my intuition
Is wiser—I will salt it down
Against a new edition.

—The January *Book Buyer* quotes from Dr. J. G. Wilson's recent monograph upon *The World's Largest Libraries* a list of the most valuable known books which was drawn up by M. Henri Buagneau of Paris, a recognized authority. Among its contents are mentioned a copy of *The Mainz Book of Psalms*, now owned by Quaritch, the London bookdealer, and valued at \$25,000. This copy belongs to the second edition. Quaritch also has a copy, in three volumes, of the second edition of *The Bible of Thirty-Six Lines*, printed at Strasburg in 1459 by Gutenberg, which is priced at \$15,000. The copy of *Boccaccio's Decameron*, of the first edition of 1471, was bought as long ago as in 1812 by the Duke of Marlborough for \$11,300. Lady Burdett-Coutts, Mrs. Ashmead Bartlett, has a Daniels copy of the 1623, the original, edition of *Shakespeare* for which she gave \$8,000 and Quaritch has another copy valued at \$6,000.

BOOKS OF THE WEEK.

- Lee & Shepard. Boston.*
IN WILD ROSE TIME. By Amanda M. Douglas. pp. 229. \$1.50.
JEAN HELIN. From the French of Alfred de Bréhat. pp. 350. \$1.50.
Ginn & Co. Boston.
LITTLE NATURE STUDIES FOR LITTLE PEOPLE. From John Burroughs. Edited by Mary E. Burt. pp. 141.
Copeland & Day. Boston.
POEMS. By John B. Tabb. pp. 172. \$1.00.
Macmillan & Co. New York.
THE RALSTON. By E. Marion Crawford. Two vols. pp. 336 and 340. \$2.00.
THE MELANCHOLY OF STEPHEN ALLARD. Edited by Garnet Smith. pp. 305. \$1.75.
ELEMENTARY LESSONS IN ELECTRICITY AND MAGNETISM. By Prof. S. P. Thompson, F. R. A. S. pp. 628. \$1.40.
G. P. Putnam's Sons. New York.
RHYTHM AND HARMONY IN POETRY AND MUSIC. By Prof. G. L. Raymond, L. H. D. pp. 344. \$1.75.
PRINCE HENRY THE NAVIGATOR. By C. R. Beazley, F. R. G. S. pp. 336. \$1.50.
IN THE HEART OF THE BITTER-ROOT MOUNTAINS. By Heclawa. pp. 259. \$1.50.
D. Appleton & Co. New York.
THE EVOLUTION OF THE MASSACHUSETTS PUBLIC SCHOOL SYSTEM. By G. H. Martin. pp. 284. \$1.50.
Funk & Wagnalls Co. New York.
INSTITUTES OF THE CHRISTIAN RELIGION. By E. V. Gerhart, D. D. Vol. II. pp. 938. \$3.00.
Baker & Taylor Co. New York.
THE WEALTH OF LABOR. By F. L. Parker. pp. 219. \$1.00.
American Seamen's Friend Society. New York.
THE SAILORS' MAGAZINE: 1894. pp. 384. \$1.50.
Maynard, Merrill & Co. New York.
THE BOOK OF JOB. Edited by S. M. Jackson, D. D. pp. 86. 24 cents.
Advance-Journal Press. Camden, N. Y.
THE CHRISTIAN'S HELPER. By W. F. Berger. pp. 105. 50 cents.
J. B. Lippincott Co. Philadelphia.
THE GROWTH OF THE IDYLLS OF THE KING. By Richard Jones, Ph. D. pp. 161. \$1.50.
Stone & Kimball. Chicago.
VISTAS. By William Sharp. pp. 183. \$1.25.
PAPER COVERS.
Houghton, Mifflin & Co. Boston.
A SELECTION FROM CHILD LIFE IN PROSE. Edited by J. G. Whittier. pp. 96. 15 cents.
A SELECTION FROM CHILD LIFE IN POETRY. Edited by J. G. Whittier. pp. 100. 15 cents.
THE DESERTED VILLAGE AND OTHER POEMS. By Oliver Goldsmith. pp. 96. 15 cents.
THE OLD MANSE AND A FEW MOSES. By Nathaniel Hawthorne. pp. 92. 15 cents.
J. Stelman Smith & Co. Boston.
IF JEANUS CAME TO BOSTON. By Rev. E. E. Hale, D. D. pp. 45.
G. P. Putnam's Sons. New York.
THE CURRENCY AND THE BANKING LAW OF THE DOMINION OF CANADA. By W. C. Cornwall. pp. 86. 75 cents.
H. W. Hagemann. New York.
SIDNEY FORRESTER. By Clement Wilkes. pp. 351. 50 cents.

MAGAZINES.

JANUARY. JOURNAL OF ECONOMICS.—PULPIT.—LITERARY NEWS.—BLUE AND GRAY.—WRITER.
FEBRUARY. FRANK LESLIE'S.—CASSELL'S.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 10-16. Becoming as Little Children. Luke 18: 15-17; Matt. 11: 25, 26.

It seems at first a little singular that when Jesus wanted a model for those who aspired to become members of His kingdom He did not point to persons like Simeon and Anna and Zacharias, devout and righteous Jews, well-known, perhaps, personally to some of His auditors, nor to the heroes of Israelitish history, Moses and Samuel and David, nor even to any of His own disciples who, by this time, might have taken on some likeness to their Master, but He passes all these possible examples by in the interests of a little child. I like to think that this was not a peculiar but rather a representative child, that it was healthy, happy and fun-loving. And it could not have been that He wanted slavish imitation of its behavior and its manner. That would have made His followers childish instead of childlike. But the characteristics of little children He was commending. First, their sense of dependence. How many times a day a child runs to its parents. The mother or the father is the background of the child's life. It knows that whatever happens it has this ready refuge to which its troubles can be brought. With the parent, too, are shared the dear pleasures and satisfactions of child life. This is the attitude Jesus would have His followers maintain toward the Father in heaven. This is indeed the first step into the kingdom—this realization of an unseen presence and power on which our lives depend, to which they may cling as the babe to its mother. Nor can we go on at all in the Christian life without this spirit. As some one has finely said: "The value of a man's work is in direct ratio to his openness to be helped."

Teachableness is another trait of childhood. Jesus must have been often saddened by the unwillingness of those around Him to open their minds to new truth. The Greeks puffed up by their wisdom, the Jews blinded by their national traditions did not really know God. They could not until they would unlearn and unload a good deal of what they esteemed to be knowledge. Now the beautiful thing about a child is its desire to learn, its inquisitiveness, its absence of pride. And Jesus knew that if He could only have a little child with Him for a fortnight, or a week even, He could teach him more about divine things than He could a suspicious Pharisee in the course of a year. A third thing which Jesus saw and admired in little children was their obedience. Not that children are never disobedient, but it is their general habit to accept the authority of parent or teacher as a matter of course. So Christianity summons a man to unquestioning obedience to the great Master whose word is law.

None of us can go back to our childhood days. Few of us would. But are we keeping those qualities of heart essential both to coming in and to staying in the kingdom of heaven? We all must know some person whose hair is now gray, but who has always kept his child heart. And he is not less, but more, of a man because of it. To be simple and gentle and loving and good, to be free from cynicism and worldliness—this is within the reach of every one who cares enough for the kingdom of heaven to comply with the conditions of membership.

Parallel verses: Job 34: 32; Ps. 25: 9; 32: 8; 131: 1, 2; Isa. 54: 13; Hos. 11: 1; Mic. 6: 8; Matt. 10: 16; Luke 14: 11; John 1: 47; Rom. 8: 15-17; 16: 19; Gal. 4: 28; Eph. 5: 1; Phil. 2: 15, 16; 4: 6, 19; Jas. 4: 6; 1 Pet. 1: 22; 2: 1, 2, 22; 5: 5.

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The Midwinter Number of
THE CENTURY MAGAZINE

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Napoleon at Toulon,—“The Supper of Beauchamp,”—The Reign of Terror,—Napoleon in Prison,—The Fall of Robespierre, etc.—chapters in Prof. Wm. M. Sloane's great history, now universally considered “the best history of Napoleon,” “as interesting as a novel.” With eight full-page and other illustrations.

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Marion Crawford's “Casa Braccio” reaches a climax of interest. In Mrs. Harrison's “Errant Wooing” is described the voyage from New York to Gibraltar, with interesting experiences in Tangier.

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By Victor Louis Mason, confidential attaché of the Bureau of Ordnance and Fortification. With eighteen pictures.

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News from the Churches

PASSING COMMENT.

We are glad to note an instance of the supremacy of the truth over infidelity in Arizona.

Church calendars vary as much as the churches themselves. One of the best which we have seen requires that notices be only one line long. The result is a neat, concise sheet, with no wasted room and every word to the point.

The idea of maintaining public reading-rooms and gymnasiums is becoming more general among the churches every year. It is good to see these efforts for touching men on all sides promoted, so that in every way the church may develop those who come in contact with it.

THEOLOGICAL SEMINARIES.

Bangor.

Rev. J. S. Penman, the new pastor of the Central Church, addressed the students last week on City Mission Work. Several will co-operate with him in practical efforts in this line. A room has been hired for a year in a business portion of the city where Sunday evening evangelistic meetings will be held, and Sunday school work will be done in a neglected district.—In view of the seventy-fifth anniversary of the seminary next May, the students have voted to give the control of the annual meeting of the Rhetorical Society, May 14, to the faculty, who will arrange an appropriate service in celebration of the occasion.

The seventy-sixth annual catalogue, just published, shows a present enrollment of fifty-eight students. During its existence more than 700 graduates have gone out from the seminary.—The alumni have raised \$10,000 as an endowment for the Bond lectureship.

Andover.

Last Thursday evening the senior class held a moot-council, which was largely attended by the friends of the seminary. Dr. A. H. Quint arranged the order of proceedings, and almost every point of controversy connected with Congregational councils was brought up. Much was learned of the polity, and a good deal of merriment was afforded the audience.—Mr. G. M. Ward of the middle class has received a call to the professorship of history and political economy in Atlanta University and also to become dean. He will go to Baltimore for three months' study, and then will probably return to the seminary to finish his course.—Prof. E. C. Smyth recently gave a reception to the seminary students and to the senior class of Abbot Academy.

Hartford.

The last four of the Carew Lectures by Rev. C. C. Hall, D. D., were given this month on: Qualifications for Ministerial Power, Experiential and Devotional, Social and Pastoral, Liturgical and Homiletical, and Theological and Ecclesiastical. They have been of wonderful scope and power and are soon to be published.—Professor De Collard recently gave a lecture before the faculty and students on Physical Culture.—The *Annual Register* has just been issued.

LOCAL CONFERENCES AND ASSOCIATIONS.

ME.—The three sessions of the Cumberland Conference in Portland, Jan. 23, have rarely been equaled in interest. Sixteen speakers were on the program. The topics were: The Scope and Efficacy of Prayer; Church Membership, Its Privileges and Duties; How Can the Conference Be Made to Count for More to the Cause of Christ and Congregationalism; Best Methods of Soul-Winning; The Strategic Value of the Child to the Church and Kingdom; The Child in the Home, In the Preaching Service, In Church Fellowship. Rev. W. H. Fenn, D. D., preached the sermon, and Drs. G. M. Boynton and C. H. Daniels admirably represented the work of the Sunday School Society and the American Board.

CONGREGATIONAL CLUBS.

MASS.—At the last meeting of the North Bristol Club, in Taunton, Rev. T. C. Welles read a paper on Christian Light on Social Problems. Mr. Welles was elected president for the ensuing year.

At the Connecticut Valley Club last week Dr. E. P. Parker gave an address on Sanctuary Service and the Function of Music. Pres. W. G. Frost of Berea College also spoke briefly. A resolution was adopted favoring the suppression of gambling.

PA.—The club of Pittsburg and vicinity met, Jan. 22, with a large attendance. The subject was, The

Relation of Business Men to the Church—Their Increasing Responsibility, Mr. J. A. Kingsbury giving the address. The new manual gives a comprehensive view of the club and its calendar for the year.

MICH.—Western Michigan Club held its annual meeting, Jan. 23. Rev. Lyman Abbott, D. D., made an address on The Evolution of Christianity. Gen. B. M. Cutcheon was re-elected president.

MO.—The fiftieth meeting of the St. Louis Club, last week, was one of the most largely attended ever held. The club is in a prosperous condition, its membership nearly full and it is entering upon a year of apparently greater interest. The address of the evening was by Prof. J. M. Dixon, thirteen years professor of English literature in the Imperial University of Japan. His topic was The Type Fostered by Japanese Civilization, Present and Past.

NEW ENGLAND.

Massachusetts.

BOSTON.—The annual report of the City Missionary Society is most gratifying. The total receipts for the year, \$53,381, were larger than for any previous year, and there was a sizable balance left in the treasury. Of the 53,096 calls made by the twenty missionaries on over 17,000 families, nearly 5,000 were to the sick; pecuniary aid was provided for 2,194 families and employment for 577 persons. A vast number of Bibles, Testaments and garments have been distributed, and many thousands of street car and harbor tickets have afforded otherwise impossible pleasure to a multitude of persons. In nearly every instance the statistics of last year show an increase over preceding reports. A great many meetings have been held in various parts of the city, and hundreds of children and adults have been gathered into Sunday schools and church services. A special contribution of \$600 from Mr. and Mrs. F. W. Stearns will make possible next year the employment of a trained nurse to work among the sick. The annual meeting was held last Sunday evening in Central Church, and addresses were given by Rev. Drs. E. L. Clark and G. A. Gordon, by Rev. W. E. Barton and Mr. R. H. Stearns.—Walnut Avenue. The review of the year, at the annual meeting, Jan. 24, showed general prosperity in all departments. The total contributions for benevolence were \$5,500.

Union. At a course of missionary lectures arranged by the Young Ladies' Auxiliary, Mrs. Joseph Cook and Rev. Messrs. G. H. Gutterston, A. S. Twombly, D. D., and W. G. Puddefoot will speak. The Endeavor Society recently sent a barrel of goods to South Dakota, making the fourth sent from the church this year.

SOMERVILLE.—Prospect Hill. About 150 persons responded to the roll-call. The membership is 355, a gain of nine. The receipts last year were \$6,470 and the expenses \$6,380. The debt has been reduced one half, to \$690. Among the organizations the young women's and the young men's institutes have been especially active.—Highland was recognized by council Jan. 21. The pastor, Rev. G. S. K. Anderson, stated the facts regarding the organization amid much questioning, and at the end each church in the city heartily commended the new enterprise. A unanimous vote was taken to fellowship the church.

NEWBURYPORT.—Prospect Street. Reports show a loss of ten members and a gain of nine, seven on confession, with the total membership 221. The expenses were \$2,614 and the benevolences \$723.—North. Last year twenty-five members, twenty-two on confession, were added, and sixteen lost, leaving the total membership 407. Home expenditures were \$2,375, and benevolences \$1,169.—Whitefield. The total additions last year were twenty-seven, twenty-one on confession, making the membership 201. The expenditures were \$2,700, benevolent contributions \$601.—Belleville. The additions were fifty, thirty-nine on confession, increasing the membership to 343. The expenses were \$3,200, the benevolences \$2,930.—The total membership for the city is 1,172; 111 were received last year, eighty-nine on confession. Total expenses were \$16,912.

AMESBURY.—Main Street. Last year the additions were sixteen, six on confession, making the membership 334. Home expenses were \$4,202, benevolences \$712.—Union Evangelical. The thirteen additions were all on confession, leaving the total membership 103. The expenses were \$1,490, the benevolences \$560.

NEWBURY.—First. Of the ten additions all were on confession. The total membership is 145. Home expenses were \$2,111, and benevolences \$346.—Byfield. The two additions were on confession; the total membership is 121. Benevolences amounted to \$134.

WEST NEWBURY.—First. The additions last year were two on confession; the total membership is

117. Home expenses were \$900, and benevolences \$258.—Second. The total membership is 136, the home expenditures \$1,000, and benevolences \$47.

HAVERHILL.—Union. The additions last year were nineteen, five on confession. Home expenses were \$2,007, and benevolences \$69.—West. The new members last year were ten, three on confession. The expenses were \$1,360, and benevolences \$312.—Center. The twenty-five additions last year make the total membership 434. The expenses amounted to \$5,000, the benevolences to \$988.

BRADFORD.—First. Last year's additions number twenty-one, on confession, eleven. The expenses were \$5,900, the benevolences \$2,038. The total membership is 445.—Ward Hill. This new church has added twenty-five members, eighteen on confession, making a total of fifty-three. The expenses last year were \$1,025, the benevolences \$52.

LOWELL.—Highland. The church membership increased last year from 277 to 285, with 452 in the Sunday school and eighty-five in the C. E. Society. The total expenditures amounted to \$8,613. The women's missionary society added \$165 to the \$251 contributed for missions.—High Street. The church has had a prosperous year under the wise leadership of Rev. C. W. Huntington. The benevolent offerings have amounted to \$1,074 and the current expenses to \$4,500, raised partly by subscription.

GROTON.—The year closes with current expenses paid and also \$400 of the debt canceled. The net gain last year was nine, making the membership at present 189. Benevolences amounted to \$1,100. An increase of \$100 to the salary of the pastor, Rev. L. B. Voorhees, was voted recently.

WORCESTER.—Piedmont reports twenty-four additions last year, six on confession, making the membership 714.—Special revival services were held in several of the churches nearly every evening last week and they will be continued.

MILFORD.—First. The total membership is 279, an increase of twenty-one over last year, the additions on confession being ten. The total benevolences were \$1,364. The Sunday school enrolls 344 members.

WILLIAMSBURG.—The present membership is 199. The receipts last year were \$397, the expenses \$180. The benevolences were \$610. The women's society collected \$189.

Maine.

SOUTH GARDINER.—The report for 1894 is hopeful. Benevolences have increased one-third under systematic giving. Nineteen members have been added to the church. A well-furnished reading-room is maintained by the Young Men's Union. The King's Daughters have raised \$250 and the Junior Endeavor Society over \$40 for work at home and abroad.

LEWISTON.—Pine Street. Sunday school missionary work the past year has been extensive and various. The report records 1,094 calls made, an increase of fifty, and a total enrollment of 394 in the primary department, clothing and necessities distributed in large quantities, and a plan to enlarge the work still more the coming year.

New Hampshire.

CONCORD.—West. A large proportion of the members responded to the roll-call. Since the coming of Rev. D. W. Clark in September nine members have united with the church, the congregations have greatly increased and the attendance at the prayer meetings has doubled. The evening service is a new feature, but it proves successful.

DOVER.—First. Rev. G. E. Hall, D. D., is to spend several months in foreign travel as a member of The Congregationalist's Oriental Tour. His people last Sunday at the close of the morning service passed hearty resolutions, granting him leave of absence and assuring him of their love and continued co-operation. He has been eleven years in this pastorate.

Vermont.

ENOSBURGH.—A revival has been in progress since the Week of Prayer, chiefly under the auspices of the Y. P. S. C. E. and heartily sustained by the older church members. Many of the young people and some of the older ones give hopeful testimonies. Rev. John Fassett supplies the pulpit.

COVENTRY.—The membership is 105, a gain of thirty-three, and the average attendance at the morning service last year was 107. The benevolences were \$180 and the increase in the pastor's salary \$150. The gain in average attendance in the Sunday school was twenty-five. A Y. P. S. C. E. has been organized and sustained during the year. Rev. J. C. Langford is pastor.

Rhode Island.

PROVIDENCE.—Union. A council was called Jan. 21 to dismiss Rev. F. A. Horton, D. D. With regret

it recommended the dissolution of the pastoral tie, in words commendatory of the pastor and church. Dr. Horton will be greatly missed from the State, in whose welfare he was ever interested.

Connecticut.

NEW HAVEN.—*Center.* There are 481 members now enrolled, a net gain of seven for the year. Foreign mission contributions amounted to \$760, home missions to over \$3,000, including a legacy of \$500 from the estate of E. H. Trowbridge and one of \$2,000 from the estate of Mrs. William Fitch. The income from these funds will be used to send missionaries to the West.

HARTFORD.—*Fourth.* There was a net gain of thirty-six in membership last year. The present membership is 789, with an average attendance of 500 at the morning service and 800 at the evening. The Sunday school enrollment is 700, with an average attendance of 450.—*Asylum Hill.* The year's benevolences amount to \$9,288, \$5,990 of which were given by the congregation and the remainder by individuals.

NEWINGTON.—The recent revival services have resulted in a number of conversions and the place is being stirred as it has not been for years.

NEW MILFORD.—New members were received last year at every communion save one, 124 additions in all. For benevolences \$10,749 have been raised and \$36,279 for expenses. The edifice has been completely renovated and parlors and chapel added at an expense of over \$18,000. Rev. F. A. Johnson is pastor.

HAMDEN.—*Whitneyville* reports the largest membership it ever had, 225, a net gain for the year of twelve, and general prosperity at the close of the first year's pastorate of Rev. C. F. Clarke. The benevolences were \$400, and a legacy of \$1,100 was received. A Boys' Brigade of thirty-five members has been organized where it has been said there were no boys.

The First Church in Stamford has just raised \$1,500 to clear a floating debt.

MIDDLE STATES.

New York.

NEW YORK.—*Broadway Tabernacle.* The benevolent offerings last year were \$30,200, an increase of \$500 over the preceding year. In addition about \$20,000 have been raised for expenses. Forty-three members have been received and the home Sunday school has doubled in numbers. Mission work is carried on at Bethany school at an expense of nearly \$7,000 a year.

OSWEGO.—The year has brought a phenomenal increase in all the money receipts through a new plan of work, an enlargement of the Christian Endeavor idea. The attendance and interest also have increased at all the services. To the Endeavor constitution is added a co-operative plan which includes the whole church. Various lines of effort in the city are laid out. Dr. B. W. Bacon, the pastor, gives a series of six lectures on Higher Criticism in Syracuse University this week.

Pennsylvania.

PHILADELPHIA.—*Park.* The yearly reports show good progress in this young church. Fifteen additions increase the membership to forty-one. The Sunday school has grown to 183. Sixty families are connected with the church and a commodious chapel has been completed, which with the land is worth about \$10,000. It is nearly all paid for.—*First (Germantown).* The past year closed with marked gains. The thirty-one additions make the total membership 304. The Sunday school numbers over 300, and the church property is valued at \$25,000.

THE SOUTH.

District of Columbia.

WASHINGTON.—*First.* The reports of the year show activity in the various departments. The University Park Mission for colored people has established a successful kindergarten, and the relief committee has done a work of great value. The Brotherhood of Andrew and Philip has increased from sixteen to forty members, and an increase is also reported in the Newman Loyal Temperance Legion for children. The Endeavor Societies are doing good work. The women's H. M. S. has recently celebrated its tenth anniversary. Its contributions last year amounted to \$916, and five barrels of clothing were sent out. The Young Ladies' Mission Circle reports the largest contribution ever made—nearly \$400. The Woman's Foreign Society, with a comparatively small membership, raised \$318. The Ladies' Aid Society has furnished several choice entertainments and has supplied the vestibule with handsome glass doors at a cost of \$400. The pastor, Dr. S. M. Newman, and his church regret the removal of Rev. M. R. Fishburn, the former assistant pastor, who accepted a call to

Mt. Pleasant Church. The present membership is 980, and the church is reaching out helpfully in many directions. A fitting return of former kindness was a gift recently to a church in Maine to enable it to dedicate its new building free of debt.

THE INTERIOR.

Ohio.

CINCINNATI.—*Storrs.* Forty-five new members were added during last year. The church has paid a deficit of \$300 on its last pastor's salary, and while it has for years received aid from the H. M. S. it has paid its present pastor's salary. The Sunday school enrolls 250 scholars, and there are flourishing Senior and Junior C. E. Societies, a musical society and junior and senior choirs. The prayer meeting and the Sunday evening services have been largely attended. The pastor is Rev. D. I. Jones.

ROOTSTOWN.—At the roll-call responses were received from a majority of the 209 members. Letters were read from several former pastors and papers by some of the members. Eleven new members were received last year. All debts are paid.

GARRETSVILLE.—Rev. E. S. Rothrock began the seventh year of this his first pastorate Jan. 1. The church has steadily prospered during this time. Fifteen members were received last year, making the present membership 206, which is larger than ever before. At the annual meeting a resolution was unanimously adopted disapproving of members participating in social dances and euchre parties. Memorial windows have recently been dedicated to Rev. J. R. Nichols, the builder of the meeting house, and to Deacon H. N. Merwin, the chief contributor to its erection.

SANDUSKY.—*First.* During last year there were added fifty-five new members, thirty-eight on confession, making the present membership 205. The Sunday school has increased by 163 members and the present enrollment is 303, and the Endeavor Society has added thirty-one members. The morning congregations have doubled and the evening have increased even more largely. Benevolences amounted to \$570, an increase over the preceding year of \$484. The home expenses were \$5,743, an increase of \$2,799. Several new societies have been formed. After one year's pastorate of Rev. C. A. Vincent, the church is strongly united for the new year.

Illinois.

QUINCY.—*First.* Dr. S. H. Dana, pastor, reports benevolences of \$3,683 and expenses \$3,034. Admissions last year were thirty-seven in all, twenty-four on confession. The present membership is 424. All seats are free and the expenses are met by voluntary contributions.

DANVERS.—This church, Rev. C. E. Watson, is enjoying unusual prosperity. The Y. P. S. C. E. is constantly growing in interest and numbers and the condition of the finances is cheering. In addition to prompt payment of the salary, the pastor and wife were presented a sum of money at Christmas. The cause of home missions has also been generously remembered.

EVANSTON.—*First.* The celebration of the twenty-fifth anniversary occurred Jan. 13. Since its organization the church has grown from forty-nine to 467 members. An appropriate sermon by the pastor, Dr. J. F. Loba, showed the relation of the present to the past, and a historical paper was given by Mr. L. H. Boutell. Other addresses and papers were also given.

Indiana.

DUNKIRK.—The house purchased by the new church for a parsonage was recently destroyed by fire. The insurance has been adjusted at \$900, and the lot may now be used for the erection of a church edifice which is much needed. Rev. W. A. Thomas is in this field. At present services are held in a hall, which is well filled twice each Sunday. The Sunday school is growing steadily. New manufacturing enterprises locating in the town give prospect for a considerable increase in the population.

Michigan.

PRATTVILLE.—As a result of a recent meeting twenty persons united with the church, sixteen on confession, thirteen of them children. A new sidewalk has been laid in front of the meeting house and parsonage, besides a new chimney and other repairs, amounting to about \$50.

DETROIT.—*First.* The total additions during the year were 128, and the present membership is 677. Benevolences amounted to \$7,612 and the expenses to \$11,356. In addition \$8,287 was applied on the remainder of the building debt.—*Woodward Avenue.* The present membership is 309. Benevolences amounted to \$3,878 last year, besides \$9,318 given by individuals. The church has no debt.—*Fort Street.* The membership is 176. The current expenses were \$1,703, and a small debt of \$440 remains

on the lot. The church is experiencing great prosperity in the midst of the prevailing financial depression. The commodious chapel is filled with the congregations and Bible school. A building on the front of the lot is an imperative necessity with the alternative of arrested growth.—*Mt. Hope.* The additions during the year were thirty; the present membership is 108. The current expenses were \$770 and the benevolences \$80. The church is thriving and full of vigorous life.

CHEBOYGAN.—Rev. James Hyslop closed his pastorate of four years Jan. 20. During that time eighty-seven members have been added, which raises the membership to 137. The average congregations and Sunday school attendances have doubled, and a Y. P. S. C. E. and branch school with preaching service have been organized. A new parsonage has cost about \$1,600. The church and city regret the departure of the pastor, who begins work in Inlay City in February.

The church in Constantine has recently received \$2,000 by the will of a deceased member.

Wisconsin.

ANTIGO.—During last year forty-three new members were received, and 187 have been added since the coming of Rev. C. C. Campbell, three years ago. Congregations are large and every branch of the work is full of life. A Sunday Evening Club organized last year is doing good work.

RHINELANDER.—The church maintains a public reading-room on the main street in connection with a restaurant and gymnasium. The enterprise is working well and the church is prosperous in all departments.

CLINTON.—Union services during the Week of Prayer developed into continued nightly meetings of great power under the lead of the three co-operating pastors. Many conversions are reported. All places of business have been closed many evenings in the interest of the meetings.

APPLETON.—Rev. John Faville has begun the tenth year of his pastorate. Forty-three members have been added the past year, making the present membership 543. The Sunday school numbers 737 members, with an average attendance of 514. In addition to the main school three thriving mission schools are sustained. The amount of money raised and expended for all purposes is about \$8,500. The Endeavor Societies enroll 376 members.

RACINE.—Last year thirty persons united with the church, and in all its departments the work has been encouraging. All bills have been paid, leaving a considerable balance in the treasury. About 130 members responded to the roll-call.

THE WEST.

Missouri.

HANNIBAL.—Since the coming of Rev. James Thompson, this church has made remarkable progress. The Endeavor Society is larger and more powerful than ever, prayer meetings have trebled in attendance, and the Sunday evening congregations crowd the house beyond its capacity.

THAYER.—Since the coming of Mr. J. J. Dalton, last May, twenty-two members have been added to the membership of sixteen then composing it. Mr. Dalton's recent ordination and installation has most happily signaled the success of his labors in all departments.

Iowa.

IOWA CITY.—During last year \$540 were given for benevolence, a gain of more than \$100 over 1893. The expenses were \$2,707. New members have been received at every communion. Union revival meetings are now being held. Rev. M. A. Bullock is pastor.

ATLANTIC.—For more than a quarter of a century Dr. E. S. Hill has been pastor. Sixty-eight persons were received to membership last year, the net gain being forty.

ANITA.—According to the annual reports the benevolences last year amounted to \$255, a gain of \$52 over the preceding year. Rev. J. T. Marvin is pastor.

CLAY.—This church is united with that in Franklin under the care of Rev. S. A. Arnold. The benevolences of the former for 1894 were \$251, and the home expenses \$400.

SHELL ROCK.—This church, only three years of age, has a resident membership of eighty-two, a church building and a parsonage, both costing about \$5,000. The membership has doubled during the past year. Rev. O. H. L. Mason is pastor.

OSAGE.—The membership of the church is 304. The benevolences for the year amounted to \$768, and the total amount raised was \$3,249. The Sunday school has had a healthy and continuous growth for five years. Dr. W. W. Gist is pastor.

RICEVILLE.—A whole day was given to the annual

meeting. The reports from all departments were satisfactory, and an address was given by a neighboring pastor. The treasurer reported all bills paid, leaving money in the treasury. Under the lead of Rev. L. M. Pierce, the church is making substantial progress.

Minnesota.

BELGRADE.—This church was greatly strengthened by a series of meetings conducted by Rev. G. E. Smith. As a result four persons have already united with the church on confession. Mr. O. L. Stratton of the Moody Institute, Chicago, who expects to become a foreign missionary, is laboring here and the revival continues.

SANDSTONE.—Sweden has its building inclosed. A lot well located has been given by friends of the enterprise. The opening of the stone quarries gives business to the poor people burned out by the forest fires which also destroyed the church building.

ROCHESTER.—Evangelist C. N. Hunt has closed a series of meetings with good results in conversions and quickening of the church. Seventeen persons have been received to membership and many others have been converted.

Kansas.

PAOLA.—The evangelical churches are strongly united for gospel work and have arranged with Major Cole to conduct union revival services this month. The women of the Congregational church recently raised over \$100 by furnishing meals for a week in a hired hall, and the Sunday school, instead of spending money at Christmas, contributed four dollars for the benefit of a Sunday school in Western Kansas.

ARKANSAS CITY.—Among the good results of Evangelist Veazie's meetings were the decided spiritual strengthening of the church, a good number of conversions and the elevation of the work of judicious evangelism to a place of high esteem. Eleven persons were lately received to membership, ten on confession.

LAWRENCE.—Plymouth. The reports show a healthy growth during the past year. The additions have been sixty-nine. The Sabbath school numbers over 500, and the Y. P. S. C. E. 115, having nearly doubled its membership. The women's societies have been unusually successful.

HIGHLAND.—The church is much encouraged. There have been eight accessions since May and the weekly prayer meeting is largely attended.

Colorado.

DENVER.—Boulevard is having plans drawn for a new building, which it hopes to erect this year. —Second. Rev. E. R. Drake has closed his special meetings, and is now conducting a series at the South Broadway Church. —Oliver. The work grows in interest and encouragement. A reading-room has been opened, a sewing school and a winter night college have been established and a Boys' Brigade has been formed, all of which show growth weekly. The congregations fill the house every Sunday.

New Mexico.

ALBUQUERQUE.—Last month an attempt was made to raise \$738, which with old subscriptions would pay off the floating indebtedness. About \$500 was raised and the balance has since been pledged.

Arizona.

PRESCOTT.—This and the Methodist churches recently held two weeks of special meetings, the pastors preaching by turns. Interest was good from the beginning, notwithstanding an infidel lecturer was at work. About thirty-five persons signed cards. A remarkable feature of the work was the conversion of some persons who never entered the meetings.

PACIFIC COAST.

Washington.

SNOWMISH.—First. The annual reports show a year of unusual prosperity. The year beginning with fifty-four members closed with 134, and of the additions sixty-six were on confession, and thirty from the Sunday school. Branch churches have been organized in Granite Falls and Maple Hill and an assistant pastor has been called to give his entire time to them. The church has met all its obligations, including a \$300 installment to the C. C. B. S.

WEEKLY REGISTER.

Calls.

ANDRIDGE. And. A., Sturgeon Bay, Wis., accepts call to Boscomb.
BOARDMAN. Chas. P., Humboldt, Io., declines call to Clinton.
BORTON. Carl D., Pittsford, Mich., to Villa Ridge, Ill. Accepts.
BRADLEY. Nelson S., declines call to Hawarden, Io.
DAVENPORT. Jno. G., Second Ch., Waterbury, Ct., to Pasadena, Cal. Declines.
FISHER. Herman P., declines call to Detroit City, Minn. He is called to Crookston.

GALER. Mich. H., accepts call to remain in Stewartville, Minn.
GILCHRIST. Howard H., Hot Springs, S. D., to Crooked Creek, Kan. Accepts.
GILLISON. And., Edinburgh, Scotland, to St. Albans, Vt., where he has been supplying.
HARRIS. Wm., to assist pastorate of First Ch., Snohomish, Wn. Accepts.
HELMUTH. Jos. W., Milwaukee, Wis., to Genoa Junction, Wis., and Richmond, Ill. Accepts.
KIMBALL. Harry W., Andover Seminary, to Skowhegan, Me.
LEWIS. Alex., Brooklyn, N. Y., to Dane Street Ch. Beverly, Mass.
LONGFELLOW. C. H., to Villa Park, Cal. Accepts.
OGILVIE. And. M., Cambridge, Mass., to Old South Ch., Windsor, Vt. Accepts.
RANDALL. Winfield S., Andover Seminary, to North and South Ware, N. H.
RUDDOCK. Chas. A., Clarksfield, O., to Winthrop, Minn., Accepts.
SLATER. Chas., De Long, Ill., to Ontario. Accepts.
SMITH. Chas. H., Hartford, Ct., accepts call to Plymouth.
SWEET. Wm. L., Passaic, N. J., to Rockland, Me.

Ordinations and Installations.

HARMON. P. M., o. and i. Spring Valley, Minn., Jan. 18. Sermon, Rev. J. A. Chamberlain; other parts, Rev. Messrs. J. F. Taintor, H. M. Mullinix, C. E. Wright, M. H. Galer.
HORNE. Jno. R., Jr., o. and i. Bartlett, N. H., Jan. 22. Sermon, Prof. W. H. Ryder; other parts, Rev. Messrs. C. S. Young, W. B. Allis, J. B. Carruthers, A. B. Patten, E. A. Keep.

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SOMERVILLE. Mass., Highland, rec. Jan. 21.

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it recommended the dissolution of the pastoral tie, in words commendatory of the pastor and church. Dr. Horton will be greatly missed from the State, in whose welfare he was ever interested.

Connecticut.

NEW HAVEN.—*Center.* There are 481 members now enrolled, a net gain of seven for the year. Foreign mission contributions amounted to \$760, home missions to over \$3,000, including a legacy of \$500 from the estate of E. H. Trowbridge and one of \$2,000 from the estate of Mrs. William Fitch. The income from these funds will be used to send missionaries to the West.

HARTFORD.—*Fourth.* There was a net gain of thirty-six in membership last year. The present membership is 789, with an average attendance of 500 at the morning service and 800 at the evening. The Sunday school enrollment is 700, with an average attendance of 450.—*Asylum Hill.* The year's benevolences amount to \$9,288, \$5,990 of which were given by the congregation and the remainder by individuals.

NEWINGTON.—The recent revival services have resulted in a number of conversions and the place is being stirred as it has not been for years.

NEW MILFORD.—New members were received last year at every communion save one, 124 additions in all. For benevolences \$10,749 have been raised and \$36,279 for expenses. The edifice has been completely renovated and parlors and chapel added at an expense of over \$18,000. Rev. F. A. Johnson is pastor.

HAMDEN.—*Whitneyville* reports the largest membership it ever had, 225, a net gain for the year of twelve, and general prosperity at the close of the first year's pastorate of Rev. C. F. Clarke. The benevolences were \$400, and a legacy of \$1,100 was received. A Boys' Brigade of thirty-five members has been organized where it has been said there were no boys.

The First Church in Stamford has just raised \$1,500 to clear a floating debt.

MIDDLE STATES.

New York.

NEW YORK.—*Brooklyn Tabernacle.* The benevolent offerings last year were \$30,200, an increase of \$500 over the preceding year. In addition about \$20,000 have been raised for expenses. Forty-three members have been received and the home Sunday school has doubled in numbers. Mission work is carried on at Bethany school at an expense of nearly \$7,000 a year.

OSWEGO.—The year has brought a phenomenal increase in all the money receipts through a new plan of work, an enlargement of the Christian Endeavor idea. The attendance and interest also have increased at all the services. To the Endeavor constitution is added a co-operative plan which includes the whole church. Various lines of effort in the city are laid out. Dr. B. W. Bacon, the pastor, gives a series of six lectures on Higher Criticism in Syracuse University this week.

Pennsylvania.

PHILADELPHIA.—*Park.* The yearly reports show good progress in this young church. Fifteen additions increase the membership to forty-one. The Sunday school has grown to 183. Sixty families are connected with the church and a commodious chapel has been completed, which with the land is worth about \$10,000. It is nearly all paid for.—*First (Germantown).* The past year closed with marked gains. The thirty-one additions make the total membership 304. The Sunday school numbers over 300, and the church property is valued at \$25,000.

THE SOUTH.

District of Columbia.

WASHINGTON.—*First.* The reports of the year show activity in the various departments. The University Park Mission for colored people has established a successful kindergarten, and the relief committee has done a work of great value. The Brotherhood of Andrew and Philip has increased from sixteen to forty members, and an increase is also reported in the Newman Loyal Temperance Legion for children. The Endeavor Societies are doing good work. The women's H. M. S. has recently celebrated its tenth anniversary. Its contributions last year amounted to \$916, and five barrels of clothing were sent out. The Young Ladies' Mission Circle reports the largest contribution ever made—nearly \$400. The Woman's Foreign Society, with a comparatively small membership, raised \$318. The Ladies' Aid Society has furnished several choice entertainments and has supplied the vestibule with handsome glass doors at a cost of \$400. The pastor, Dr. S. M. Newman, and his church regret the removal of Rev. M. R. Fishburn, the former assistant pastor, who accepted a call to

Mt. Pleasant Church. The present membership is 980, and the church is reaching out helpfully in many directions. A fitting return of former kindness was a gift recently to a church in Maine to enable it to dedicate its new building free of debt.

THE INTERIOR.

Ohio.

CINCINNATI.—*Storrs.* Forty-five new members were added during last year. The church has paid a deficit of \$300 on its last pastor's salary, and while it has for years received aid from the H. M. S. it has paid its present pastor's salary. The Sunday school enrolls 250 scholars, and there are flourishing Senior and Junior C. E. Societies, a musical society and junior and senior choirs. The prayer meeting and the Sunday evening services have been largely attended. The pastor is Rev. D. I. Jones.

ROOTSTOWN.—At the roll-call responses were received from a majority of the 209 members. Letters were read from several former pastors and papers by some of the members. Eleven new members were received last year. All debts are paid.

GARRETSVILLE.—Rev. E. S. Rothrock began the seventh year of this his first pastorate Jan. 1. The church has steadily prospered during this time. Fifteen members were received last year, making the present membership 206, which is larger than ever before. At the annual meeting a resolution was unanimously adopted disapproving of members participating in social dances and euchre parties. Memorial windows have recently been dedicated to Rev. J. R. Nichols, the builder of the meeting house, and to Deacon H. N. Merwin, the chief contributor to its erection.

SANDUSKY.—*First.* During last year there were added fifty-five new members, thirty-eight on confession, making the present membership 295. The Sunday school has increased by 163 members and the present enrollment is 303, and the Endeavor Society has added thirty-one members. The morning congregations have doubled and the evening have increased even more largely. Benevolences amounted to \$570, an increase over the preceding year of \$484. The home expenses were \$5,743, an increase of \$2,790. Several new societies have been formed. After one year's pastorate of Rev. C. A. Vincent, the church is strongly united for the new year.

Illinois.

QUINCY.—*First.* Dr. S. H. Dana, pastor, reports benevolences of \$3,683 and expenses \$6,034. Admissions last year were thirty-seven in all, twenty-four on confession. The present membership is 424. All seats are free and the expenses are met by voluntary contributions.

DANVERS.—This church, Rev. C. E. Watson, is enjoying unusual prosperity. The Y. P. S. C. E. is constantly growing in interest and numbers and the condition of the finances is cheering. In addition to prompt payment of the salary, the pastor and wife were presented a sum of money at Christmas. The cause of home missions has also been generously remembered.

EVANSTON.—*First.* The celebration of the twenty-fifth anniversary occurred Jan. 13. Since its organization the church has grown from forty-nine to 467 members. An appropriate sermon by the pastor, Dr. J. F. Loba, showed the relation of the present to the past, and a historical paper was given by Mr. L. H. Boutell. Other addresses and papers were also given.

Indiana.

DUNKIRK.—The house purchased by the new church for a parsonage was recently destroyed by fire. The insurance has been adjusted at \$900, and the lot may now be used for the erection of a church edifice which is much needed. Rev. W. A. Thomas is in this field. At present services are held in a hall, which is well filled twice each Sunday. The Sunday school is growing steadily. New manufacturing enterprises locating in the town give prospect for a considerable increase in the population.

Michigan.

PRATTVILLE.—As a result of a recent meeting twenty persons united with the church, sixteen on confession, thirteen of them children. A new sidewalk has been laid in front of the meeting house and parsonage, besides a new chimney and other repairs, amounting to about \$50.

DETROIT.—*First.* The total additions during the year were 128, and the present membership is 677. Benevolences amounted to \$7,612 and the expenses to \$11,356. In addition \$8,287 was applied on the remainder of the building debt.—*Woodward Avenue.* The present membership is 309. Benevolences amounted to \$3,878 last year, besides \$9,318 given by individuals. The church has no debt.—*Fort Street.* The membership is 176. The current expenses were \$1,703, and a small debt of \$440 remains

on the lot. The church is experiencing great prosperity in the midst of the prevailing financial depression. The commodious chapel is filled with the congregations and Bible school. A building on the front of the lot is an imperative necessity with the alternative of arrested growth.—*Mt. Hope.* The additions during the year were thirty; the present membership is 108. The current expenses were \$770 and the benevolences \$50. The church is thriving and full of vigorous life.

CHEBOYGAN.—Rev. James Hyslop closed his pastorate of four years Jan. 20. During that time eighty-seven members have been added, which raises the membership to 137. The average congregations and Sunday school attendances have doubled, and a Y. P. S. C. E. and branch school with preaching service have been organized. A new parsonage has cost about \$1,600. The church and city regret the departure of the pastor, who begins work in Inlay City in February.

The church in Constantine has recently received \$2,000 by the will of a deceased member.

Wisconsin.

ANTIGO.—During last year forty-three new members were received, and 157 have been added since the coming of Rev. C. C. Campbell, three years ago. Congregations are large and every branch of the work is full of life. A Sunday Evening Club organized last year is doing good work.

RHINELANDER.—The church maintains a public reading-room on the main street in connection with a restaurant and gymnasium. The enterprise is working well and the church is prosperous in all departments.

CLINTON.—Union services during the Week of Prayer developed into continued nightly meetings of great power under the lead of the three co-operating pastors. Many conversions are reported. All places of business have been closed many evenings in the interest of the meetings.

APPLETON.—Rev. John Faville has begun the tenth year of his pastorate. Forty-three members have been added the past year, making the present membership 543. The Sunday school numbers 737 members, with an average attendance of 514. In addition to the main school three thriving mission schools are sustained. The amount of money raised and expended for all purposes is about \$8,500. The Endeavor Societies enroll 376 members.

RACINE.—Last year thirty persons united with the church, and in all its departments the work has been encouraging. All bills have been paid, leaving a considerable balance in the treasury. About 130 members responded to the roll-call.

THE WEST.

Missouri.

HANNIBAL.—Since the coming of Rev. James Thompson, this church has made remarkable progress. The Endeavor Society is larger and more powerful than ever, prayer meetings have trebled in attendance, and the Sunday evening congregations crowd the house beyond its capacity.

THAYER.—Since the coming of Mr. J. J. Dalton, last May, twenty-two members have been added to the membership of sixteen then composing it. Mr. Dalton's recent ordination and installation has most happily signaled the success of his labors in all departments.

Iowa.

IOWA CITY.—During last year \$540 were given for benevolence, a gain of more than \$100 over 1893. The expenses were \$2,707. New members have been received at every communion. Union revival meetings are now being held. Rev. M. A. Bullock is pastor.

ATLANTIC.—For more than a quarter of a century Dr. E. S. Hill has been pastor. Sixty-eight persons were received to membership last year, the net gain being forty.

ANITA.—According to the annual reports the benevolences last year amounted to \$255, a gain of \$52 over the preceding year. Rev. J. T. Marvin is pastor.

CLAY.—This church is united with that in Franklin under the care of Rev. S. A. Arnold. The benevolences of the former for 1894 were \$251, and the home expenses \$400.

SHELL ROCK.—This church, only three years of age, has a resident membership of eighty-two, a church building and a parsonage, both costing about \$5,000. The membership has doubled during the past year. Rev. O. H. L. Mason is pastor.

OSAGE.—The membership of the church is 304. The benevolences for the year amounted to \$768, and the total amount raised was \$3,249. The Sunday school has had a healthy and continuous growth for five years. Dr. W. W. Gist is pastor.

RICEVILLE.—A whole day was given to the annual

meeting. The reports from all departments were satisfactory, and an address was given by a neighboring pastor. The treasurer reported all bills paid, leaving money in the treasury. Under the lead of Rev. L. M. Pierce, the church is making substantial progress.

Minnesota.

BELGRADE.—This country church was greatly strengthened by a series of meetings conducted by Rev. G. E. Smith. As a result four persons have already united with the church on confession. Mr. O. L. Stratton of the Moody Institute, Chicago, who expects to become a foreign missionary, is laboring here and the revival continues.

SANDSTONE.—*Suydash* has its building inclosed. A lot well located has been given by friends of the enterprise. The opening of the stone quarries gives business to the poor people burned out by the forest fires which also destroyed the church building.

ROCHFESTER.—Evangelist C. N. Hunt has closed a series of meetings with good results in conversions and quickening of the church. Seventeen persons have been received to membership and many others have been converted.

Kansas.

PAOLA.—The evangelical churches are strongly united for gospel work and have arranged with Major Cole to conduct union revival services this month. The women of the Congregational church recently raised over \$100 by furnishing meals for a week in a hired hall, and the Sunday school, instead of spending money at Christmas, contributed four dollars for the benefit of a Sunday school in Western Kansas.

ARKANSAS CITY.—Among the good results of Evangelist Veazie's meetings were the decided spiritual strengthening of the church, a good number of conversions and the elevation of the work of judicious evangelism to a place of high esteem. Eleven persons were lately received to membership, ten on confession.

LAWRENCE.—*Plymouth.* The reports show a healthy growth during the past year. The additions have been sixty-nine. The Sabbath school numbers over 500, and the Y. P. S. C. E. 115, having nearly doubled its membership. The women's societies have been unusually successful.

HIGHLAND.—The church is much encouraged. There have been eight accessions since May and the weekly prayer meeting is largely attended.

Colorado.

DENVER.—*Boulevard* is having plans drawn for a new building, which it hopes to erect this year. —*Second.* Rev. E. R. Drake has closed his special meetings, and is now conducting a series at the South Broadway Church—*Olivet.* The work grows in interest and encouragement. A reading-room has been opened, a sewing school and a winter night college have been established and a Boys' Brigade has been formed, all of which show growth weekly. The congregations fill the house every Sunday.

New Mexico.

ALBUQUERQUE.—Last month an attempt was made to raise \$738, which with old subscriptions would pay off the floating indebtedness. About \$500 was raised and the balance has since been pledged.

Arizona.

PRESCOTT.—This and the Methodist churches recently held two weeks of special meetings, the pastors preaching by turns. Interest was good from the beginning, notwithstanding an infidel lecturer was at work. About thirty-five persons signed cards. A remarkable feature of the work was the conversion of some persons who never entered the meetings.

PACIFIC COAST.

Washington.

SNOMISH.—*First.* The annual reports show a year of unusual prosperity. The year beginning with fifty-four members closed with 134, and of the additions sixty-six were on confession, and thirty from the Sunday school. Branch churches have been organized in Granite Falls and Maple Hill and an assistant pastor has been called to give his entire time to them. The church has met all its obligations, including a \$300 installment to the C. C. B. S.

WEEKLY REGISTER.

Calls.

ANDRIDGE, And. A., Sturgeon Bay, Wis., accepts call to Hoscobel.
BOARDMAN, Chas. P., Humboldt, Io., declines call to Clinton.
BORTON, Carl D., Pittsford, Mich., to Villa Ridge, Ill. Accepts.
BRADLEY, Nelson B., declines call to Hawarden, Io.
DAVENPORT, Jno. G., Second Ch., Waterbury, Ct., to Pasadena, Cal. Declines.
FISHER, Herman P., declines call to Detroit City, Minn. He is called to Crookston.

GALER, Mich. H., accepts call to remain in Stewartville, Minn.
GILCHRIST, Howard H., Hot Springs, S. D., to Crooked Creek, Kan. Accepts.
GILLISON, And., Edinburgh, Scotland, to St. Albans, Vt., where he has been supplying.
HARRIS, Wm., to asst. pastor of First Ch., Snohomish, Wn. Accepts.
HELMUTH, Jos. W., Milwaukee, Wis., to Genoa Junction, Wis., and Richmond, Ill. Accepts.
KIMBALL, Harry W., Andover Seminary, to Skowhegan, Me.
LEWIS, Alex., Brooklyn, N. Y., to Dane Street Ch., Beverly, Mass.
LONGFELLOW, C. H., to Villa Park, Cal. Accepts.
OGILVIE, And. M., Cambridge, Mass., to Old South Ch., Windsor, Vt. Accepts.
RANDALL, Winfield S., Andover Seminary, to North and South Ware, N. H.
RUDDOCK, Chas. A., Clarksfield, O., to Winthrop, Minn., Accepts.
SLATER, Chas. De Long, Ill., to Ontario. Accepts.
SMITH, Chas. H., Hartford, Ct., accepts call to Plymouth.
SWEET Wm. L., Passaic, N. J., to Rockland, Me.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 25.

The leader, Mrs. A. G. Bale, read from the Psalms passages full of praise to God, expressing confidence in Him, showing that even little things done for Him are not lost; as children from love to the mother do many things which she appreciates, so the love to Christ in any deed never fails to be noted by His watchful eye.

Mrs. Ward of Yankton quoted from Jean Ingelow, "The glory is not in the task, but in the doing of it for Him," so with diversity of gift and opportunity the measure of work is the love that is given, and all work is better for the true love that is put into it.

European Turkey, with its workers and various forms of work, was the burden of many petitions, as it had been during the week at many a shrine where the board calendar is hung.

Mention was made of Mrs. Mary Reynolds Schaffler, who has recently died at the age of ninety-three, herself a missionary when a young woman, and in her life experience the wife of a missionary and the mother and grandmother of missionaries. Woman's Board meetings were recalled where she was present and the whole audience rose to welcome her. In the list of honored names Schaffler and Hamlin are so closely associated that it was a special pleasure to hear from Mrs. Cyrus Hamlin reminiscences of a long personal acquaintance of forty years, as she spoke of Mrs. Schaffler's sympathy for single missionaries, of her kindness to refugees, of her scholarly mind and fondness for reading, of what she accomplished in spite of impaired eyesight, of her ideal home, which, although simple in its appointments, was a delight to all who entered it, of the way in which she supplemented her husband's work when he was translating the Bible into Turkish, of her appreciation of his love for music, although not musical herself, making the home attractive to musical people, who loved to hear the compositions of Beethoven, Handel and Bach, of her consecrated common sense, illustrated upon one occasion in the annual meeting of the mission, where she was the first woman to speak out and advise the brethren when some matter was likely to be settled in a way which she considered unwise, and her words prevailed to bring about a contrary decision, of her constant spirit of prayer, and of her saying once in later years to Mrs. Hamlin, "Do you remember those little prayer meetings where only you and I used to be?" "What a reception Mrs. Schaffler must be holding in heaven!" was surely echoed in the thought of every one who listened to the interesting story.

Miss Child spoke of the sudden death of Mrs. Kate Pond Williams, who, after a few hours in Boston on Tuesday, took the train for her home in Auburndale and on the way lapsed into unconsciousness from which she did not rally until three o'clock the following morning, when her eyes opened to the surprises of her heavenly mansion. Miss Child gave a brief account of her work in the mission field, culminating in the efficient way in which she filled the position of principal of the Constantinople Home, and emphasized her ability, her sweetness of character and extended influence. Mrs. Charles Carleton Coffin spoke of a visit to Mrs. Williams at the home in 1868. Mrs. J. K. Brown of Harpoet recalled the welcome given her by Mrs. Williams when she first went to Turkey with a pleasant wedding reception at the home, and Mrs. Kellogg spoke of Mrs. Williams's influence at Mt. Holyoke. Sorrow over such a loss and sympathy for those nearest and dearest found expression not only in tears and appreciative words, but in the tender appeal to Him who knows it all.

It was announced that the sultan has granted the long-sought trade for the American College for Girls at Constantinople, which

not only assures its right to exist, but to pursue its important work without possibility of interference or interruption from government.

It was a great pleasure to have Mrs. Logan of Ruk present again, and to hear her speak of the joy of service which makes one willing to go or stay, to do or endure, knowing that our Lord and Master loves us and is willing to fill our hearts with love to others.

After all that had been told of faithful work, the large company, scarcely less than the previous week, had heart to sing:

Jesus shall reign where'er the sun
Does his successive journeys run.

A RELIC OF THE PAST.—Perhaps some of our readers can recall the old-fashioned lowboys and highboys which were so much in use a century ago, and many of which are still to be seen in the rural towns that boast of colonial mansions and old families. This year, for the first time, it is possible to find a highboy among the designs of new furniture. They have one at Paine's on Canal Street. It is a veritable old-fashioned highboy, with the addition of a mirror at the top. (See the engraving in another column.)

WASHINGTON EXCURSION.—A seven day, personally conducted Washington tour leaves Boston via Royal Blue Line Feb. 19; \$25 for the round trip. Write to A. J. Simmons, N. E. P. A., 211 Washington Street, Boston, for detailed information.



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THE BUSINESS OUTLOOK.

The unprecedented rapidity of the drain upon the government's stock of gold during the past ten days has brought us almost to a crisis in our currency affairs. The gold reserve is down, at this writing, to a lower point than ever, excepting only one date in last August. But then the season for gold exports was at an end, while now it is only beginning. The extent of the demand for gold cannot be measured. It originates in Europe, but of late there has been more or less home demand. How urgent the foreign demand is may be seen from the fact that from Jan. 1 to Jan. 28 we have exported, in excess of imports, \$19,900,000, whereas, with the exception of an export of \$12,200,000 in January, 1893, our shipments in the first month of the year have not for ten years exceeded \$3,000,000. Again, we are confronted with increasing imports of merchandise, while the prices of wheat and cotton, our two chief articles of export, are very, very low. And, still again, distrust of our stocks and bonds is as pronounced as ever in Europe and results in constant shipments of them to this side.

The only means at present available for checking or satisfying the gold requirements consist of further sales of bonds—of bonds redeemable in coin, not specifically in gold. In all probability large sums of such bonds can be sold at declining prices and possibly considerable gold can be obtained therefor. But the best effect of such an issue would really be made in a contraction of the circulating medium, with a consequent rise in the rate of interest. Such a rise in interest rates would invite new loans of foreign capital. It is fortunate that in all the great European banking centers money is a drug. Rates are nominal and at London the stock of gold has so increased that the Bank of England has reduced its buying price. With this abundance of money in Europe there is reason to hope that a higher rate of interest here would induce the placing of new loans and thereby check or reduce the exports of gold.

But the matter would be better settled if Congress would meet the crisis by passing a law to provide for a new gold bond. Such a bond could be placed to almost any amount and would enable government to establish its reserve on an absolutely certain basis. All doubts as to the value of any kind of government notes would immediately disappear. Such legislation, in order to avoid a scarcity of currency later on, should be complemented by amendment to the national banking laws, whereby the new bonds could become the basis of additional bank note circulation later on.

The discouraging necessity of employing the military to preserve peace in the city of Brooklyn has been ignored in the face of more immediate peril at Washington. Thoughtful minds will not fail to note the increasing frequency of such resort to the military arm of government and that it is in the vicinity of our large cities that the necessity arises. It is becoming the greatest problem of our day, this aggregation of dangerous elements in our large cities—dangerous, not because of their demands, but because of the violence resorted to on both sides in order to determine the issue.

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BOSTON CONGREGATIONAL CLUB.

The annual meeting in Horticultural Hall last Monday night called forth a large attendance. Mr. C. W. Carter presided. The committee on closing the Sunday theaters reported through Rev. E. H. Byington, D. D., that, as the result of their testimony before the police commission, that body had revoked the licenses of three of the theaters to give Sunday entertainments, but that the board of aldermen, without having heard any testimony, immediately renewed the licenses. Some emphatic words were said by Mr. S. C. Darling, Rev. Dr. A. H. Plumb and others, which were still further emphasized by the applause of the club. A petition to the General Court to amend the laws relating to Sunday concerts was adopted unanimously by the club. The same petition was a week ago adopted by the Worcester Club, and has received the indorsement of a large number of religious bodies.

The treasurer's report showed an excess of expenditures over receipts of the past year of \$524. The present membership is 471. The reports of the various standing committees, which were unusually interesting, occupied a large part of the evening. The ballot for president resulted in the election of Rev. Nehemiah Boynton, D. D., who was conducted to the chair amid enthusiastic applause. Rev. M. M. Cutter, who has served efficiently as secretary for seven years, declined re-election, and Mr. John H. Colby was chosen in his place.

Deaths.

BATTELL—In Norfolk, Ct., Jan. 25, Hon. Robbins Battell, aged 75 yrs. He gave \$100,000 to Yale University, with which Battell Chapel was erected.

JOHNSON—In Montclair, N. J., Jan. 26, of heart disease, Charles H. Johnson, aged 62 yrs. A prominent member of the Tabernacle, Jersey City, and the First Church, Montclair, superintendent for many years of the Sunday school of the latter church, and a prominent and generous giver to the C. H. M. S., A. M. A. and our other societies.

OLDS—In Parral, Mexico, Dec. 6, 1894, Mrs. Helen S. Bush, wife of Rev. Otis C. Olds, aged 25 yrs., 9 mos. They went to Mexico under the American Board three years ago, and Mrs. Olds' death is a serious loss to the mission. She left an infant daughter.

POTTER—In Terre Haute, Ind., Jan. 8, Capt. S. H. Potter, aged 68 yrs. He was a prominent business man, a member of the First Church, and for some years a corporate member of the A. B. C. F. M.

SWIFT—In Andover, Jan. 20, Mrs. Almira Jacobs, widow of the late Jonathan Swift, aged 64 yrs.

WILLIAMS—At her home in Auburndale, Jan. 23, of apoplexy, Kate Pond, widow of Dr. William Frederic Williams of Mardin, Turkey.

REV. SAMUEL DANA HOSMER.

Mr. Hosmer was born in Boston, July 26, 1829, and died there Jan. 23. He was one of four children of Zelotes Hosmer and Louisa Lawrence. When a boy of eight years, the home was transferred to Cambridge, where the family attended the old First Church, then under Dr. Albro. The father was a prosperous merchant, conspicuous also for culture and piety. His literary taste is indicated by his rare library, surpassed by but one private collection in Cambridge. In the church he was a prominent member, always present and helpful at the prayer meeting, as at Sunday school, and for years serving the church as its clerk. The mother was from a family of profound religious character, as indicated by the fact that three of her brothers entered the ministry, while a sister became the wife of a minister. One of these brothers, Rev. Hubbard Lawrence, is still living at the West. Another brother, Edward A. Lawrence, D. D., was well known in and out of New England, as was his son of the same name and title, the late pastor of the First Congregational Church, Baltimore. Mrs. Hosmer's teachings, prayers and influence in connection with the father's to determine the faith of the children, all of whom early confessed their faith in the church at Cambridge. Another son was prevented from entering the ministry only by the failure of his eyes.

Samuel, like him of old, had been dedicated to this service from infancy, and his strong literary tastes and absorbing faith led him eagerly to the sacred calling. Graduating at Harvard in 1850, he spent a year in travel through Europe and the Holy Land, returning to take his theological course at Andover Seminary. His first pastorate was at Eastport, Me., the others in his native State, at Nantucket, Natick, Clarendon Hills (Hyde Park) and Auburn. During his ministry at Nantucket he married Susan H. Coleman of that place. Resigning after seven useful years at Auburn, he made his home in Worcester, where he was widely known in ministerial and cultured circles, and in Pilgrim Church, with which he united, touching all its activities with peculiar helpfulness. At the time of his death he was supplying the Baptist church at North Grafton with great acceptance.

Mr. Hosmer was characterized by a thorough scholarship, refined culture and a rare, genial saintliness, which made him a blessing in the pulpit and a choice companion of old and young. He was also a skilled antiquarian, preparing histories of Natick and Auburn during his residence in those towns, besides frequent minor papers. Funeral services were held at Pilgrim Church, Jan. 24, the large attendance of all classes and ages indicating how wide and precious was his influence. One sentence may be quoted from the minute passed by the church: "His very humility became boldness when, as an ambassador for God, he pleaded with men to accept the riches of His grace." He was of a peculiarly sensitive, refined and self-sacrificing spirit, a devoted minister, a beloved friend.

Mrs. Hosmer and two daughters survive him; also a brother, James, clerk of the church at Hinsdale, Mass., and assistant treasurer of Williams College.

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Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

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BOSTON MINISTERS' MEETING.

The meeting last Monday on The Second Coming of Christ was a spicy one, marked by considerable interest. Rev. G. L. Todd, who gave the principal address, believes that when the world is ready for Christ He will come, and that it is not a matter of years but of circumstances. Mr. Todd thinks the material world is almost ready for such an event, but the minds of the people are by no means prepared for it. To bring about this desirable result we need honest preaching based on principle, not on policy, and a stronger passion for humanity. The speaker is not one of those who would set a definite time for Christ's coming, as in his opinion it will depend on the zeal of the church in spreading the gospel, but he declared that those who care most for it are those who are planning for it the earliest.

A spirited discussion among the ministers followed Mr. Todd's address. Dr. B. F. Hamilton stated that never in his ministry has he so often met with questions in regard to this subject as in the last six months, and he urged pastors to have views on the subject so clear and so Scriptural that our young people shall be taught aright. Rev. G. H. De Boeise expressed the startling belief that the world is steadily growing worse instead of better, and that Christ is coming when the lowest ebb is reached. Mr. B. W. Ward, an evangelist, pointed out the Biblical idea of the second coming, as he understands it, citing many passages of Scripture to prove the premillennial theory. Dr. Quint, being asked to speak, said that while he holds it to be a grand and glorious thought that Christ is to come back personally to this world in which He was crucified, he does not consider the second coming the greatest question of the day. He thinks the best advice which can be given to extreme Second Adventists is found in the Scriptural words, "Occupy till I come."

Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See *Subscriber's Column* for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 4 and 11, at 10 A. M. Topic, Christ in the Faith of Today. Speaker, Rev. George A. Gordon, D. D., of Boston.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 8, 10 A. M.

STUFFOLK WEST ASSOCIATION.—Meeting postponed to Feb. 25, 12 M. (Dinner, 1.30 P. M.)

MINISTERIAL DEPARTMENT OF THE EVANGELISTIC ASSOCIATION OF NEW ENGLAND.—Churches seeking candidates or supplies can secure information and aid without charge, by addressing Rev. L. W. Morey, 1 Tremont Place, Boston, Mass.

APPROACHING STATE MEETINGS.

Changes or additions should be sent at once.

Louisiana,	Thibodeaux,	Friday, Feb. 4.
Florida,	New Smyrna,	Tuesday, March 8.
New Mexico and Arizona,	Tougaloo,	Thursday, March 21.
Mississippi,	Shelby,	Saturday, March 29.
Alabama,	Atlanta,	Wednesday, April 3.
Georgia,	Athens, Ala.,	Thursday, April 5.
Tennessee,		Thursday, April 5.
Texas,		Thursday, April 5.
New Jersey,	Baltimore, Md.,	Tuesday, April 23.
Oklahoma,	Guthrie,	Friday, April 26.
Kansas,	Topeka,	Thursday, May 2.
Missouri,	St. Joseph,	Tuesday, May 7.
Ohio,	Cleveland,	Tuesday, May 7.
Indiana,	Marion,	Tuesday, May 14.
Illinois,	Jacksonville,	Monday, May 20.
Iowa,	Spencer,	Tuesday, May 21.
Massachusetts,	Lynn,	Tuesday, May 21.
Michigan,	Olivet,	Tuesday, May 21.
New York,	Gloversville,	Tuesday, May 21.
South Dakota,	Yankton,	Tuesday, May 21.
Pennsylvania,	West Pittston,	Tuesday, May 28.
Rhode Island,	Providence,	Tuesday, May 28.
Vermont,	Bennington,	Tuesday, June 11.
Connecticut Asso.,	New Haven,	Tuesday, June 18.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison F. Foster, D. D., No. 1 Beacon Street, Room 33, Boston. Post office address, Box 1632.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.

REV. W. C. STITT, Secretary.

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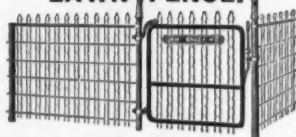
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water or milk. Sold only in half pound tins, by grocers, labeled thus: JAMES EPPS & CO., Ltd., Homoeopathic Chemists, London, England.

"HARTMAN" STEEL PICKET LAWN FENCE.



STRONGER THAN IRON—CHEAPER THAN WOOD—HANDSOMER THAN EITHER.

Protects a lawn without concealing it. Posts driven deep into the ground are anchored there. Of various heights and sizes of pickets. For Gardens, Parks, Cemeteries, Churches, etc. Examine into the merits of this fence and get estimate before deciding what to build. HARTMAN MFG. CO., 277 Broadway, NEW YORK. HARTMAN MFG. CO., 601-2 Manhattan Bldg, CHICAGO. Factories: ELLWOOD CITY, Lawrence Co., Pa. For "Handsomest Calendar for '95" (*The Chicago Tribune* says), send 4 cts. in stamps to the above.

WOVEN WIRE FENCE

Horse high, bull strong, pig and chicken tight. Make it yourself for 13 to 20 cents a Rod. 30 styles. A man and boy can make 40 to 60 rods a day. Catalog free. KITSelman Bros., Ridgeville, Ind.

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Correspondence Solicited.

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Best Pure Copper and Tin Church Bells & Chimes.

Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

BIOGRAPHICAL.

SIR JOHN ROBERT SEELEY.

About thirty years ago a volume entitled *Ecce Homo* appeared anonymously in England and the United States which excited great interest and a vast amount of discussion. It was a study of the person of Jesus Christ from the data given in the gospels, and to account for His character and influence from these data. Its author was John R. Seeley, then a young man of thirty-one years. He died suddenly, Jan. 13, in his sixty-first year. He graduated from Christ's College, Cambridge University, England, in 1857. He has been a teacher and lecturer in collegiate institutions ever since. In 1869 he was a professor of modern history at Cambridge by appointment from the queen. He published his *Natural Religion* in 1882, and at intervals a number of classical, biographical and historical works. But the book which chiefly gave him fame was the *Ecce Homo*.

HOME MISSIONARY FUND.

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— WISCONSIN.

I take this opportunity of thanking you for the free copy of your valuable paper sent me during the past year. Its weekly visits have been a source of happiness in my family and its valuable articles an inspiration and help in my work. To be deprived of its assistance would be a grief to me and a loss to the people; but I cannot see how in the present circumstances, with my small home missionary salary and very uncertain receipts from the field, I could pay for it. If you can see your way to renew the gift for another year it will be warmly appreciated and well used in a community where six years ago there was neither minister, church nor school, and the name Congregationalist was as unknown as that of Artaxerxes and the policy of the Pilgrims as little understood as the policy of Grover Cleveland.

The continual presence of Christ is primarily a friendship. The gulf between the religious and the secular is too wide to be bridged over by anything but a divine friendship. There the struggle is over.—W. Robertson Nicoll.

Notices and Societies.

BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. D. Bury, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council of the Congregational Church is offering for its permanent investment fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. FORM OF A BEQUEST. I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1892.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches throughout the State. Room 22 A, Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

DEPUTY MARSHAL WOOD.

A Man Everybody Knows Tells of His Wonderful Cure by Dr. Greene's Nervura. The Strongest Evidence Possible That This Great Medicine Will Cure You.



DEPUTY MARSHAL, A. B. WOOD.

When such a widely-known public man as A. B. Wood, Deputy Marshal of West Indianapolis, Ind., makes a statement, the world knows that it is true—that he means every word of it. Mr. Wood resides at 91 Marion Ave., West Indianapolis, Ind. He has been cured by the great medicine, Dr. Greene's Nervura blood and nerve remedy, from utter nervous prostration and exhaustion. He deems the cure most wonderful, and the medicine which cured him a most wonderful remedy. He is anxious, therefore, to tell the world of his remarkable restoration to health, and to thus lead others to health by the use of the same grand remedy.

"I had been troubled," said Mr. Wood, "for twenty years with nervousness, heart disease and gastric catarrh of the stomach, ending two years ago with a complete prostration, and was taken to my bed.

"I was under the care of two eminent physicians. Finally through a friend I was induced to try Dr. Greene's Nervura blood and nerve remedy.

"After taking one bottle I began to improve, and after using three bottles, my usual health was restored. I can now eat anything set before me. I have gained 30 pounds in flesh, now weighing 165 pounds.

"My wife is similarly diseased and is now taking Dr. Greene's Nervura blood and nerve remedy, so far with beneficial results.

"Thus knowing by personal experience the great value of this grand medicine, I write this that others, who have similar troubles, may be induced to try Dr. Greene's Nervura blood and nerve remedy and be cured."

People who are sick or ailing in any way make a serious mistake if they delay a moment longer to use this, without doubt, greatest medical discovery ever made. Even if you have been disappointed because other medicines failed, we promise this remedy will cure.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

A STRANGE BENEFACCTOR.

Remarkable Story of How a Man Helped Relieve Suffering in Hundreds of Homes.

(From the Brooklyn, N. Y., Standard-Union.) There is a curious character in Blissville, the southern extreme of Long Island City, who is known to everybody, including children, as "the doctor," although his advice has always been gratuitous and he has but one remedy.

Joseph J. Myers, "the doctor," is the proprietor of the Homestead Hotel, where a Standard Union reporter found him last night.

"What is the secret of my remedy?" he smilingly observed, in response to a question. "There is no secret. Neither am I a doctor; and there hasn't been one in my house for almost a quarter of a century. My doctor stands up there on the safe in the form of Perry Davis' Pain-Killer, and under no circumstances would I allow myself to be without a bottle."

"I was once afflicted by ulcerated sore throat, and my position became so critical that three physicians, who had been called in consultation, gently broke the yarn to me that my days were numbered. An application of Pain-Killer was suggested. I tried it. A week later I was back at my work."

"A few weeks afterwards a neighbor's wife was suffering from the same affliction. I sent a bottle to her, and in a few days she came to my house to thank me for having saved her life."

"My oldest boy, last winter, was attacked with inflammatory rheumatism. I applied Pain-Killer and drove every vestige of the malady out of his system."

"My two boys were brought through a siege of diphtheria, at a time when the disease was widespread, and the Pain-Killer's success with them induced me to send a dozen bottles to neighbors whose children were also prostrated. In every instance it effected a cure. That's why they call me 'Doctor' in Blissville."

CURE WITHOUT MEDICINE

BY THE



By the use of this instrument the system is enabled to take up large quantities of Pure Oxygen from the Atmosphere.

NO COST FOR OXYGEN.

The supply is inexhaustible and always at hand. As a Safe Home Treatment, the Electropoise

HAS NO EQUAL

and can be used by any one of ordinary intelligence with wonderful effectiveness, even in great emergencies. As a cure of both acute and chronic diseases

IT HAS NEVER BEEN APPROACHED by any other method, either respecting the severity of disease possible to cure, or the speed, certainty, and permanence of the result. None need fail of great benefit.

Illustrated circular, with HOME testimonials and price-list, free. Address

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Take Notice.—K. M. Elliott, 36 Exchange Building, New Haven, Conn., is Sole Authorized Agent for Western Connecticut. Any person or company whatever, from other States, offering to furnish Electropoise within New England, does it in violation of justice and of the contract of the Electrolibration Company. Apply to the rightful agents.



DIRECTIONS for using CREAM BALM.—Apply a particle of the Balm well up into the nostrils. After a moment draw strong breath through the nose. Use three times a day, after meals preferred, and before retiring.

CATARRH

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Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 86 Warren Street, New York.

MOODY, DIXON AND JACOBS IN WORCESTER.

Evangelical and evangelistic Christianity is strong in this city of 100,000, and the nearly forty churches of six denominations uniting in one work enjoy harmony and fellowship. Union services, preparatory to the special meetings, were held in the center of the city and in local groups, quickening the healthy interest already existing, so that it was not a cold altar to which the visiting evangelists brought their fire. The meetings extended from Jan. 6-16, long enough for deep impressions but not for exhaustion. Mr. Moody introduced the work by six surpassing sermons during his three days. Comparing his teaching with that of previous visits, one finds more of humor and sarcasm, and sentences more packed with knowledge of human nature and divine truth, his address more masterly and telling, spiritual power more commanding—the man of God growing as his capacity enlarges with service.

Dr. A. C. Dixon is a preacher, the son of a preacher, and pastor of the Hanson Place Baptist Church, Brooklyn. He leaves his church of 1,100 members occasionally under the inspired command, as he says, to "do the work of an evangelist."

A Southerner by birth, tall and straight, like a sycamore, with a head that commands respect, a face that one admires, an eye that can laugh or pierce, a winning smile, a powerful and an expressive voice and great intensity of conception, he is a preacher indeed. The sermons were usually expository, always Biblical. He has a remarkable faculty of going straight into a subject and bringing out its heart in statements as telling as they are simple. As when the Philippian jailer and Felix, those two great tremblers of the Bible, were placed side by side. They had the same preacher, listened to the same sermon, but one trembled into heaven, the other into hell. The almost continual storm and slush did not keep thousands from crowding Mechanics Hall, the largest auditorium of the city. In all the effort there was no straining for effect, no artificial tension. A perfect sincerity and genuineness were noticeable. The impression was exceptionally like that of a pastor's best work in his own pulpit during revival seasons.

"Jacobs of Chicago" is a good name to conjure with, and Mr. F. H. Jacobs, now engaged permanently by Mr. Moody, is as pre-eminent in gospel song as B. F. Jacobs is in Sunday school work. His sweet and powerful voice gives the impression of culture. He sings tears into the eyes, courage into the will, gospel into the heart. The great chorus did helpful work under his direction.

The results might be suggested from the large number of cards signed by inquirers, but it is the general conviction that the work has been of a quality not to be offset by reaction, but to mature in fruit through many weeks. C. M. S.

Representative students of Harvard met recently in an informal conference with members of the faculty and made the preliminary arrangements for a series of conferences between students and faculty, where the various problems of university life may be frankly discussed.

IRRITATION of the throat and hoarseness are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

CURED, AFTER GIVING UP HOPE.—After giving up all hope of relief, thousands have been completely cured by taking Adamson's Botanic Cough Balsam. No one need suffer with any form of throat or lung trouble, if he will simply take this priceless remedy. Sold by all druggists.

COMMON sense should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

HOOD'S PILLS cure constipation by restoring peristaltic action to the alimentary canal.

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The Appetite
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THE ONLY GOLD MEDAL
Sarsaparilla

Has Cured
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BABIES

And Tired

MOTHERS

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Application of



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Cod Liver Oil, should try
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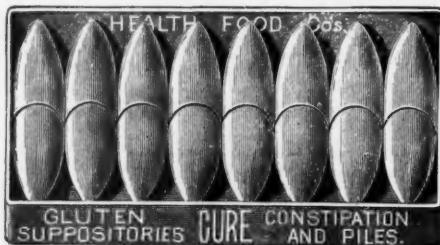
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No purgatives, no cathartics, no laxatives to destroy the stom-
ach, but strengthening, upbuilding local nutrition.

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The Wonderful Weber Tone is found ONLY in the Weber Pianos.

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Piano is its Tone.

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